



THE SCIENCE OF THE SELF

OR

THE PRINCIPLES OF VEDANTA-YOGA



(A SEARCH FOR)

# THE SCIENCE OF THE SELF

(IN)

THE PRINCIPLES OF VEDANTA-YOGA

BY -

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THE INDIAN BOOK SHOP  
BENARES

1938.



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Printed by  
Rameshwar Pathak, at the Tara Printing Works,  
Benares.

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## · APOLOGY FOR THE BOOK

In September, 1934, I received a letter from Prof. Sir S. Radhakrishnan, then Vice-Chancellor of the Andhra University, located on the east coast of India, in the seaport town of Vizagapatam, (i. e., Vishākha-pattana, 'the town of Vishākha', (the generalissimo of the gods); it is now known also as Waltair, i. e., Valu-tūru, the 'hill-town'); it was sacred to Vishākha, of whom there was a great temple on a sloping hill-side, now submerged in the sea, by the slow sinking of the hill).

The following are extracts from that letter :

"You are, perhaps, aware of the volumes on Contemporary British Philosophy and Contemporary American Philosophy, edited by Professor J. H. Muirhead, and published in the Library of Philosophy by Messrs. George Allen & Unwin, London. It is now proposed to have a volume on Contemporary Indian Philosophy. I have no doubt that such a volume will be of great advantage not only to this country but also to the students of Philosophy abroad. I feel that any account of Contemporary Indian Philosophy will be incomplete without a contribution from you. May I therefore request you to be so good as to let me have an account, of about 8,000 words, stating briefly your convictions on the ultimate problems of Philosophy and the processes of thought by which you arrived at them.

"Some of the contributors to the volumes on Contemporary British Philosophy and Contemporary American Philosophy gave detailed accounts of the

influence by which their thought was moulded ; and some of them were rather biographical in character.

"The following extract from the Editor's Preface to the *Contemporary British Philosophy* will give an idea of the nature of the contributions to be made.

"... 'In view of these differences, what has been aimed at in these volumes is in the first place to give the contributors an opportunity of stating authentically what they regard as the main problem of philosophy and what they have endeavoured to make central in their own speculation upon it. Only in the second place and as a free gift from the writers themselves have they been asked to add biographical references to the influences which birth, education, and circumstances have had in giving a particular bent to their thought.'

"Kindly send your contribution before the 1st of December 1934."

I replied in October, as below :

"A bad attack of influenza and its sequelae have prevented my replying earlier to your very kind letter. Kindly forgive me. I find myself overwhelmed with work of an urgent and unavoidable, though perhaps not very useful or important, nature. Considering my greatly reduced capacity for work, I have been hesitating what to say. But I have decided now to say that I will comply. There are about seven weeks between this and the 1st of December. If I had no other work to attend to, I might be able to do this without much difficulty. But I have, and much. Still I feel that this is a duty ; so I must try. Is it not possible to extend the time-limit ? I am a slow worker, and have to undergo many inescapable distractions, connected with the political turmoil in the country as well as

other matters. This is obviously not favourable to philosophical composition. But it also happens sometimes that more and better work is done under 'high pressure' than during leisure!"

I was then nearing the completion of my sixty-seventh year; and was being forced by kind friends to go into the Central Legislative Assembly of India. I pleaded with them that I was no good for that kind of work. To no avail.

The printed proceedings of the House are officially styled "*Legislative Assembly Debates.*" The dictionary says that the word comes from the Latin, *de*, down, and *bateo*, to beat. It describes correctly the spirit of the work of modern legislatures generally, and of the peculiarly circumstanced Indian legislature particularly: trying 'to beat one another down', instead of endeavouring 'to lift one another up'; and that, over piecemeal, patch-work, haphazard, temporising, short-sighted, opportunist, interested legislation, seeking the advantage of this or that particular section of the people, *as against* all other sections, instead of the well-proportioned good of all, and thereby creating ten new evils in place of the one cured, if any is cured at all.

What I have been hankering after, for many decades now, is comprehensive, far-sighted, carefully thought out, disinterested legislation, in accord with an all-including 'Philosophy of Life', an Individual-Social Scheme of complete Social Organisation, ministering to the just interests of all sections of the people, of all temperaments of individuals, of all the successive main 'ages' in each lifetime, diligently seeking to ensure *general welfare*, deliberately planned to provide *Spiritual* as well as *Material Bread*, in appropriate quality and measure, to each and all.

This is possible, not by light-hearted sportful cunning wordy fencing, or angry debate, and *counting* of heads; but by earnest *putting together* of heads, and sympathetic 'consultation', (*con*, together, and *aueolo*, to advance by leaps and bounds), between representative persons, elected under conditions which would ensure that they were the best, wisest, most experienced, most self-denying, most philanthropic, and most sincerely trusted and honored in the land.

But my kind friends would neither agree in such 'un-practical dreamer's' views, nor leave me alone to keep propounding and expounding my 'idle fancies' to a kindly but puzzled public, torn between conflicting interests, inclining, in the mass, towards the most energetically haranguing orator, naturally finding it difficult to think comprehensively and take account of distant consequences. Some conditions, required by the very unsatisfactory existing rules of election, which seemed to me to be de-mean-ing for a would-be 'maker of laws' to comply with, and which I did not wish to fulfil, were fulfilled on my behalf by those friends. Rival candidates generously withdrew. I was forced into the Assembly.

In view of these happenings, Sir Radhakrishnan readily gave me more time. I began work on the paper, at Chunar, (a very small town, on the bank of the Gangā, some twenty-five miles from Benares), where I was then residing, in a vain attempt at 'retirement'. In January, 1935, I carried the indispensable minimum of material along with me to New Delhi, when the Central Legislature began session there. I worked, in the intervals between the 'Debates', (which went on till the middle of April), at the paper. It endeavours, very feebly, of course, but single-mindedly, to 'abate all debate', to synthesise

and reconcile all sorts of conflicting views by the simple principle that varying view-points and changing time-place-circumstance cause various views; by seeing the One more and the Many a little less; by stressing similarities more and differences a little less; by saying 'this *also*', rather than 'this *only*'.

I was able to send the completed paper to Sir Radhakrishnan, shortly after my return to Chunar, in April, 1935. Unfortunately, I am not only a slow worker, but also a 'long-winded' writer. My paper had grown too long. Room could not be made for the whole, in the projected volume. It was abridged to less than half. Then it was published in *Contemporary Indian Philosophy*, which came out in the autumn of 1936, under the joint editorship of Sir S. Radhakrishnan and Prof. J. H. Muirhead.

The original paper was, no doubt, a brief outline of the main ideas of ten or twelve volumes of my writings. But I had also attempted to word and illustrate them freshly, here and there. It seemed a pity to waste the labor. I requested the permission of the two editors, and of Messrs. George Allen and Unwin, the publishers, of the volume, to have that paper published in India. They very kindly and readily gave it.

It is that paper which is being placed before the public in the shape of this book. It has been revised, with some expansion of the text; and a number of foot-notes, some very long, have been added to elucidate the text.

I feel keenly and regret exceedingly that 'Nature' has withheld from me the very valuable gift of lucid, bright, attractive, and pleasing expression and exposition. Even those kind friends who happen to like my re-interpretations and new versions



of the ancient words and thoughts (*—and I have, nothing else to offer—*), often take me to task for obscure and involved sentences. I can only plead with them: 'If the food is good and wholesome, do not mind the deficiencies in the shape of the plate in which it is served'.

The reference to ancient thoughts and words reminds me to say this also. The titles of some of my books sound presumptuous: "The Science of...". They would indeed argue unpardonable conceit on my part, did I pretend to have made new discoveries and to say new things. I do not; and I have said this frequently in those books. I only repeat what I sincerely believe to be old old ideas, though in new arrangements of the words of a new language. Still, as a further precaution against misunderstanding, I have, on the title page of this little book, added the words '(A search for)', before the main title, 'The Science of the Self', and after that, the words, '(in) The Principles of Vedānta-Yoga', as a sub-title.

Some of those who are regarded as the greatest of human beings have declared emphatically that the same Eternal Truth has to be proclaimed and is being forgotten over and over again. Kṛṣṇa, of India, says so in the *Gītā*; Buddha, of India, has said that many Buddhas have come before him and will come after him to repeat the same teachings; Solomon the Wise (except in respect of sex-conduct), of Palestine, said "there is nothing new under the sun"; Confucius, of China, said, "I am only a transmitter"; Muhammad, of Arabia, said, "Innahū la-fī zubūr-il-awwalīn", 'What I am saying' is all contained in the utterances of the ancients; Patañjali, the great grammarian of India, who wrote his *Mahā-Bhāṣya* some two thousand years ago, says

in that work. "Sarvê palāśish pāra-grāthēshu darśitāḥ", 'All views have been already expounded in previous writings'.

Ordinary mortals cannot do better than go on repeating, in new words and ways, the spiritual truths taught by such personages. There cannot be any originality, nor any copyright, in Truth. Truth is necessarily eternal; and belongs equally to all, from eternity, for and to eternity. Originality and copyright belong only to ever-new error, to ever-fresh aberrations from that Truth.

Therefore, whatever is true and good in this or any other book of mine, has been taken from and belongs to the long line of ancient seers and sages; and whatever is bad or defective is mine, and is due to my lack of understanding, and of power of right expression. The reader will kindly discriminate.

A few more words of explanation and suggestion.

Already troublesome to read, because of the lack of lightness and brightness in the sentences, the book has been rendered more so, to readers unacquainted with Sanskrit, by the profuse interpolation, within brackets, of words of that language, side by side with the English terms which seemed to be equivalent, or nearest in significance and value. They will surely obstruct and offend quick-reading eyes. I apologise sincerely; and plead, in extenuation of the fault, that, besides the main purpose of the book, an important subsidiary object throughout is to bring ancient and modern, eastern and western, thought nearer to each other; to establish contacts; to indicate identities; to promote mutual understanding, appreciation, harmony, cultural and vocational co-operation. It is by words that human beings understand each other. To 'not understand' is to

'misunderstand'. Words make or mar good relations. They have caused great wars; and also brought peace. A single word may embody and express a whole large aspect of a great civilisation. To emphasise the equivalences of words of different languages, is to promote good understanding, sympathy of feeling, mutual help in work, between the peoples who speak those languages.

If this desire and endeavour of mine also happen to appear overweening to the reader, then I pray him to bestow upon it a benevolent smile, as upon a child's efforts to help its elders in a heavy task.

There is another allied advantage in knowing equivalent words of different tongues. To recognise the same idea in, through, behind, the wrappings of several languages, is to see the heart, the essence, of it, freed from the associations, limitations, biases, of language, and therefore to apprehend it more exactly and thoroughly. The mischief of 'catch-words', 'catch-phrases', is recognised generally; but, unfortunately, is not guarded against anywhere, sufficiently. Most of us thoughtlessly allow ourselves to become slaves of, and pay court to, what has been well called the "cortege" of inessential and even misleading ideas, "which forms, like a bodyguard, around a valuable word", and we forget to try to break through it and gain access to the chief and true meaning. To be unable to recognise a dear old friend when he appears in an unaccustomed new dress, is to know and love only a particular set of clothes and not the real friend at all. For this reason, *Yoga-Sūtra* (i. 42, 43) prescribes a discipline specially for perfecting the ability "to discriminate between the word, the meaning (i.e. the thing or object meant), and the apprehension (by a particular person, in a particular

time-place-circumstance,) of that meaning".

Some other 'mannerisms' also, the reader is likely to regard with disapproval. I must try to soften it.

There is the very frequent use of inverted single commas. The intention is to draw attention, without repeated express mention in each case, to the fact that the word has a special import, or is a literal equivalent of the neighbouring Samskr̥t word in brackets, or is etymologically the same.

The frequent use of the hyphen, between parts of the same word, has a similar purpose. It mostly draws attention to the root-meaning; this often gets buried and lost sight of under the growth of allied, yet more and more distant, meanings, which have become attached to it by usage; but is necessary to recall, to give its full original value to the word.

All Samskr̥t words have been spaced out in the text, not the foot-notes; but proper names of persons, of schools of thought or systems of philosophy, etc., are not; and they are given capital initials. Words of other languages, Persian, Arabic, etc., are italicised. So also are the names of books. Important words, with a specially noteworthy technical sense, of both Samskr̥t and English, are begun with capital letters.

The system of pronunciation followed in the roman transliteration confines itself to the simpler differences. Minute shades have not been taken account of. Ordinary letters are given their usual English value. Special letters are: ā, as in far; ī, meet; ō, shoot; ṛ, somewhat as in iron; é, fête, fate; ś, casyon; ṛ, n and d, or n and r, combined in a click sound; ṭ, soft t, French petit; ṭh, think; ḍ, there, that; kh, somewhat like the German ach; a', guttural of a'; gh, guttural of g; q, guttural of k:

The letter 'w' has not been used at all in the transcription of Samskr̥t in roman; but only 'v'. 'W' renders the sound of the corresponding Samskr̥t letter more correctly, indeed exactly; 'v' does not; 'v' is either 'wh' or 'bw'; for which there is no single letter in the Samskr̥t alphabet. But the first European scholars of Samskr̥t began to write Veda; instead of Wéda, as they should have done; and it is too late to change now. It has seemed best, therefore, to use 'v' only always, for uniformity.

For such of these mannerisms as may seem to the reader not sufficiently justified by what I say above, I offer apology. Also for repetitions, of which, I fear, there are probably many. They are due to the weakening of memory and increase of garrulity that come to the old man. At the same time, perhaps I may plead that, in this, I am but helplessly and humbly following the ways and the commands of Mother-Nature. All the world-process, all life, is one perpetual repetition. Every day repeats the routine of the previous day; yet brings something different also, for the person concerned; though not new in the sense of 'unprecedented anywhere'. So will the reader, who thinks it worth while to give any attention, find, I hope, some fresh aspect, of the main essential thought running all through, brought out with every repetition.

Together with these explanations and apologies, I offer all good wishes to the kind reader, and take leave of him for the present, praying that he may always fare very well.

# ATMA-VIDYA

## THE SCIENCE OF THE SELF

### CHAPTER I

#### PRELIMINARY—PSYCHICAL AUTOBIOGRAPHY

In the year 1880 A.C., a boy was studying in the matriculation class of the school attached to the Queen's College, founded in 1791 A. D., of Benares, the oldest living historical town on the surface of the earth, whose beginnings are lost in the mists of time. Here king Ajāta-khatra taught spiritual wisdom to earnest seekers, in the days when the *Vedas* and *Upa-nishads* were being composed; here reigned king Prataṛdāna, who was not only a very great warrior, but also a composer of Vedic mantras; here also reigned the king, referred to in the *Gītā*, without naming, who fought on the side of Yudhiṣṭhira and Kṛṣṇa in the Mahā-bhārata war; here king Dīvo-dāsa gave to his disciple Sushruta, his classic work on Medicine, *Ayur-veda*, 'the Science of Life,' in the days when the *Purāṇas* were being written; here, at the beginning of the Kali-yuga, some five thousand years ago by tradition, Vyāsa,

the editor of the *Veḍas* and the compiler of the *Mahā-bhārata*, the *Purāṇas*, and the *Brahma-Sūtras*, came, with many disciples, to pass his last years ; here was born, in the ninth century B. C., Pārshva-nāṭha, the last prophet but one of the Jainas ; here Buddha began his marvellous mission of mercy and of reform of religion, twenty-five centuries ago ; here, in succeeding centuries, came Shaunkara and Rāmānuja, Vallabha and Chaitanya, and other great teachers and reformers, for confirmation of their fresh interpretations of the Scriptures ; here Kabīr re-uttered the ancient teachings, in popular language as well as mystic rhyme, to cleanse from gross perversion of religion, to refine, reconcile, salve and save, both Hindū and Musalmān ; here Ṭulasī-dās composed, in the Hindī language, the *Rāmāyaṇa* that has been the *Veḍa* of the Hindī-speaking millions of India for the last three hundred years. Benares (*Vārānasī*, *Kāshī*,) has been, from time immemorial, and continues, despite much degeneration and decay of many sorts, to be, the religious capital and the greatest centre of Samskr̥t learning of India.

The boy was in his twelfth year. Some events befell him ; a great bereavement ; he saw his dearly loved and loving grandmother pass away, and followed her bier to the funeral pile, shedding copious tears and wondering deeply what it all meant ; then

came some readings of out-of-the-way papers, which were put into his hands casually, and which spoke of holy men, Rshis, Yogis, possessed of sacred mystical and philosophical knowledge, as if they were still to be found; he also happened to have some conversations with benevolent sannyāsīs (anchorites) and spiritual-minded persons. He had heard the *Rāmāyaṇa* of Vālmīki, the *Mahā-bhārata* of Vyāsa, and some of the *Purāṇas*, in his earliest childhood, sitting beside his grandmother, when the paṇḍit recited and expounded them to the family, in the afternoons. He had greedily absorbed only the story portions then, letting the philosophy, with which they were saturated, pass over his mind, leaving behind only sub-conscious effect, if any. But now some sleeping (samskāras) germinal tendencies, predispositions, awoke, though the boy of twelve understood but very little, and very confusedly, of the things that he read and heard.

A curious sense of the futility of this earthly life came into his sensitive boyish mind, and mixed with the usual distractions and engagements, play and school, of boy-life. Vague mystical aching, yearnings for something better, "the desire of the moth for the star, of the night for the morrow, the devotion to something afar from the sphere of our sorrow", seized him off and on. Questionings over the miseries of life arose. These gained





him that it was his duty to war against his sinful relatives, Krishna had to compress into some six hundred verses, in one throbbing rushing hour or two, an explanation of the Whole Scheme of the Universe and the Meaning of all Life, under the tremendous pressure of battle imminent between two vast armies, standing face to face with weapons uplifted, ready to hurl themselves upon each other.

The boy took up courses of psychology, ethics, and metaphysics, in the college, and thought, and discussed with sympathetic friends, and read all he could manage to, on the subject. The reading was done mostly in English and in Sanskrit. Both languages were unfamiliar. This added to the difficulty of the study. But the disadvantage ultimately proved an advantage. The old Sanskrit words were becoming hackneyed. The times required that the invaluable ideas, enshrined in them, should be interpreted and dressed afresh, in the new counters of thought evolved by the modern phase of human life and civilisation. So only could they 'come home' to modern-minded readers, and not appear lifeless and meaningless on the one hand, and strange on the other, in the new environment. So only could those ideas help towards a rapprochement between old and young, east and west, ancient and modern thought

and life. The accident of having to study philosophy in English and in Samskr̥t therefore proved useful.

The longing to find out the 'why' and the 'how' became an obsession, a psychic fever a 'fine frenzy': "If I cannot understand the origin, nature, meaning of life, then life is not worth living." Consciously, subconsciously even more, this was the mood of the youth up to 1887. In that year he somehow found satisfaction. An answer arose in his mind to the ultimate 'why' and 'how'. The answer summed up in itself, answers to the countless other subordinate queries. The psychic fever abated. Aspiration for a 'holier' life remained — and remains, unfulfilled unfortunately, to this day. But his mind is more or less at peace at the centre, though there is not and cannot be peace on the surface.

That boy, that youth, was the present writer, now in his seventieth year, (in 1938 A.C.) waiting patiently to cast off his nearly worn-out body, wishing well to all, praying with all his heart that other hearts may find much greater peace, at least no less, than he has found.

In humble endeavour towards this prayed-for object, by inner impulsion, and even more by the wish of some kind friends, who liked his re-interpretations, and presentations in fresh forms, of the eternal truths recorded in the scriptures by the ancients, the writer

has compiled a number of books and pamphlets in English, and one book and a few pamphlets in Hindi (the language spoken by over half, and understood by over three-fourths, of the People of Hind, India, named from the river Sindhu, Indus), to be of service to such readers as may be more interested in modern ways of thinking. "The soul puts on new bodies when the old ones wear out, as the body puts on new clothes when the old ones become tattered".<sup>1</sup> So eternal truths need fresh words, in new languages, to express them livingly, when the old ones become ledimmed and dull with too much use.

### BRIEF CONFESSION OF FAITH

To prepare the reader for what follows, and make his work easier, the writer may mention here at once, that he is a believer in (1) infinitely countless individual 'spiritual' selves or souls; (2) their rebirths, and evolution and involution, in and through evolving and involving, integrating and disintegrating, forming and dissolving, 'material' bodies and surroundings; (3) the passing of each self through all possible ever-changing experiences, of virtue and vice, joy and sorrow, light and darkness, which are always balancing and neutralising each

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<sup>1</sup>Ghā.

other, on the whole, in infinite time and space and motion ; (4) spiral cycles and circles of time, space, motion, on all possible scales of duration, extensity, and intensity, in which the processes of rhythmic evolution and involution manifest ; and (5) One all-including, all-pervading, ever-complete, timeless, spaceless, moveless, Universal Soul, Spirit, Self, which is Absolute and Changeless, ab-solv-ed from all change and all relations, conditions, limitations, dependences, and comparisons ; Which, also, nevertheless, is identical with, and includes within It-Self, all the countless individual selves ; and Whose eternally Changeless, and yet also al(l-)ways, ever, everywhere, everlastingly Changeful-seeming Ideation, the entire World-process of all souls and bodies is. Reasons for this extraordinary and self-contradictory-seeming belief have been expounded in his books, as fully as was possible for the writer's very feeble powers, and may appear briefly in the course of the present writing.

## CHAPTER II

## THE PSYCHIC FEVER OF SPIRITUAL ADOLESCENCE

Psycho fever, of the kind above mentioned, seems to be a normal event in the evolution of the human soul, somewhat like adolescence in that of the physical body, and frequently, though not always, coincides with it in time. A certain dis-'gust,' dis-'taste,' dis-satisfaction, with the ever-disappointing, fleeting, painful, deathful world, seems to be the main 'emotion-al' characteristic of it; and a disinclination for the apparently futile daily duties of life, the 'action-al' characteristic. If the intellectual aspect of the mind is undeveloped, and the distaste and disinclination are excessive and also more sub-conscious than conscious, then the conditions of in-sanity, named as Dementia Precox, Paranoia, etc., by modern western psychiatrists and psycho-analysts, may supervene. If the intellect is developed, but not well and duly, and if the 'intellect-ual' or 'cognition-al' characteristic, of enquiry into causes, is weak (as it is in the earlier stages of the soul's evolution), and the frustration of wish and hope and, consequent, anger and despair are very severe, then, in extreme cases, physical suicide may be the result. If both dis-taste and



The result, of the successful passing through this experience, seems intended by Nature to be the strengthening of the person, in spirit, body, and soul, in intellection,

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*mental Ideas of Theosophy*; and in the first portion of the last chapter of the Hindi book, *Samanraya* (i. e., 'Synthesis' or 'Reconciliation').

Dementia Precox is so named, because it generally attacks the 'pre-cocious', the young, 'pre-mature'-ly. Less frequently it attacks the older also. Why it attacks the adolescent, usually in the third septenary of life, between the fifteenth and the twenty-first years, a period of psychical as well as physical pubertal crisis, when soul and body both gather new power and adjust themselves to each other afresh—this is attempted to be explained more fully in the pamphlet on *The Fundamental Idea of Theosophy*.

To see how the great malady of the present epoch, in the west, (and, therefore, more or less, elsewhere also, since the west is 'leading' at the moment, for reasons which may be inferred from indications in the *Purāṇas*, as interpreted in H. P. Blavatsky's *The Secret Doctrine* and other books of theosophical literature), is 'dissatisfaction with life', inability to understand its 'meaning', *blat* feeling after exhaustion of sensuous and sensual experiences, Babel of opinions on all subjects, sense of 'aridness' everywhere, national and international *delirium tremens* born of excess of evil passions, very great general perplexity and conflict of views among men of science themselves—to see this,



emotion, and action, for the better discharge of the duties of life, metaphysical, superphysical, and physical.

### V A I - R Ā G Y A AND ITS CONSEQUENCES OF DIFFERENT KINDS

(V a i - r ā g y a) dis-'gust' with, tire of, revulsion or shrinking from, the worldly life, if it is predominantly (r ā j a s a or t ā m a s a) inspired by 'egoistic restlessness or obstinately tenacious clinging passions and blind dullness' leads, in its extreme form, to (ā t m a - g h ā ṭ a) physical suicide. Thereby the unhappy soul destroys the outer apparatus, through which it experienced misery, under the (a - v i d y ā) false belief, the delusion, that it will thereby destroy the real source of (k l é s h a) misery. That real source is, however, fundamentally internal, and only superficially external; for the outer apparatus

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the reader may consult such books, written from widely different standpoints, by thinkers of very different types, as Dr. C. G. Jung's *Modern Man in Search of a Soul* (pub: 1933), Dr. Alexis Carrel's *Man, the Unknown* (1937), Cattell, Cohen, and Travers' *Human Affairs* (a Symposium by fifteen writers, pub. 1937), C. E. Joad's *Guide to Modern Thought* (1933), Viscount Samuel's *Belief and Action* (1937), and Freud's *Civilisation and Its Discontents* (1930).

itself is created by it, and will be fashioned by it anew, again and again, until it, the internal cause, has been diagnosed, recognised, cured. But when the (*vai-rāgya*) dis-affection, and surfeit with, revolt from, the world is (*sūttvika*) intelligent, enlightened, philanthropic; is accompanied by intense and indomitable intellectual seeking for cause and remedy: is guided by (*vivēka*) discrimination between the (*nitya*) permanent and the (*a-nitya*) transient, the lasting True and the fleeting False; is combined with the (*sādhana-shatkā*) six 'cardinal virtues' which are the opponents and vanquishers of the (*śhād-ripu*) six 'deadly sins'; and is motivated by (*mumukshū*) poignant 'yearning for Liberation,' not only for one-self but for all selves, Deliverance from that quintessence of all pains, viz., the fear of pain and death, the acute sense of over-present insecurity, the feeling of being at the mercy of another, the sense of subjection to another, the doubt of Immortality and of Self-dependence;—when the 'revolt' is such, then the result is (*Ātma-bodha*, *vidyā*, *pra-jñāna*) Realisation of the All-pervading One True Universal Self, Vision

<sup>1</sup>See, in *The Essential Unity of All Religions*, the section on 'The Immortal Virtues and the Deadly Sins'.

of God, Spiritual Knowledge, Theo-sophia, Divine-Wisdom, 'Metaphysical' Understanding of 'That Which is beyond the physical' but yet includes the physical, Conviction of the Immortality and the invulnerable Self-dependence of the Self in all selves, of that Supreme Universal Self with which all individual selves are identical; then the result is (a - v i d y ā - n ā s h a and a ṣ m i t ā - n ā s h a) extinction of Error, Delusion, Nescience, False Belief that 'I *am not* the Eternal and Infinite, but *am* this speck of finite dust, this little lump of flesh and blood and bone'; dissolution of selfish egoism, the 'meta-physical sui-cide' of the inner egoistic selfish self, under the compulsion of the (v i d y ā) true knowledge that the (b h é d a - b h ā v a of a h a m - k ā r a) 'separativeness of individualistic ego-ism' is the real final internal root of all misery; then the result is the (D i v y a D a r s h a n a) 'Glorious Vision' of the One Life including and manifesting in all lives, the assured and profound conviction of the (a-b h é d a - b h ā v a) non-separate identity of each and every (j ī v - ā t m ā) individual self with the (P a r a m - Ā t m ā) Supreme Self and all selves, and consequent (m o k s h a) Freedom from all fear and sorrow; (n i r v ā ṇ a) extinction of separatist individuality, dissolution of self-limiting personality, annihilation of the (k l é s h a) 'miserable sin-ful affliction' of the (b h é d a - b u d d h i) 'sense



and expansion of the divine gift of science and scientific inventions should make the life of all mankind richer, fuller, happier. Instead, that science and its inventions are being enslaved and prostituted to the nefarious purposes of ruthless imperialist and militarist mammonism! Verily, God proposes, and Satan disposes! The highest of the Archangels promptly becomes the Prince of Evil. The (dēva-s) gods and the (dāitya-s) titans are step-brothers, in the Purāṇic mythos. The only explanation and consolation is that the (Līlā) World-Drama necessarily requires, is not possible without, both selfishness and selflessness, in equal quantities and degrees of intensity.

↳ Sensitiveness to the sorrows of others; compassion, (ānū-kampā) sym-path-y, fellow-feeling, non-separatism; the feeling that 'my' life, 'my' interest, is not separate from, but is bound up with, is one with, that of all others; this is the (at first instinctive, and, later, the conscious and deliberate) sensing of the 'Uni-vers'-al Self, the 'One' Self which pervades all selves and all things; 'round' which all life, all the World-process, every atom, every orb of heaven, the breath in the lungs, the blood in the veins and arteries, every manifestation in every department of Nature, even visibly, palpably, sensibly (bhramati, *vertere*) 'revolves', 'turns round and round',

in (c h a k r a s) spiral cycles and circles; and in which all (d v a m-d v a m) 'twos-and-twos', all (v i - r u d d h a s) 'opposites', of which the world is made up, are compromised, reconciled, 'tied into One', 'turned into One'. Such (s ā t t v i k a v a i - r ā g y a) compassionate passion of disgust with the heartless inequities, inequalities, cruelties, miseries of life, and such (s h r a d d h ā) 'indomitable faith' that "~~I was born to set the world aright~~",<sup>1</sup> that "~~the secret of the universe is powerless to withstand the might of thought~~",<sup>2</sup> is indispensable to 'en-light-ment', (A t m a - p r a k ā s h a), 'the shining forth of the Self', 'Self-illumination', the lighting of 'the Light that lighteth every man'. Thus say the ancient scriptures of all religions.

Why is this peculiar mood of mind, this uncommon state of heart, necessary to find the Great Answer? Even a child cannot learn even the alphabet, unless it turn to it, and away from its toys, for a time. You cannot see even the sun, unless you turn to it, and away from all other things. We cannot find God if we are clinging to Mammon. How can we see the Infinite if our hearts, and hence our eyes, are set on the Finite? If we are

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<sup>1</sup> *Hamlet*, minus the preceding words, "O cursed spite!"

<sup>2</sup> Hegel.

yearning and pining for the things of this world, we surely will not find the things of the Spirit. How can we find the Infinite and Eternal if we do not seek for it with all our strength, all our heart, all our mind. We must let out the small ego, before there will be room for the Great Ego to come in. "To see the Truth, ye must live the life". "If thou wilt be perfect, if thou wouldst have Eternal Life, *give up all*, give what thou hast to the poor, and follow Me," said Jesus.

Buddha, in his divine madness, abandoning wife and child and royal palace at dead of night, stepping out of the gates of his father's capital, Kapila-vaṣṭu, turns round and lifts up his right hand and swears the solemn oath: "I will not enter these gates again until I have won the Secret of Life and Death, to help my fellow-sufferers." He wins the secret, and teaches it to all who care to learn. The secret is the Eternal Truth that the source of misery is within ourselves, is egoist separatist desire; is the (éśhāṇā, vāsāṇā) un-reason-ing craving for a separate individual existence; is the false belief that the Infinite Self is, that (a ha m - ṭ ā) 'I am', exclusively identical with this very finite body of (ma ma - ṭ ā) 'mine'; the Eternal Truth that "we suffer from ourselves, none else compels"; that there is 'None-Else than I' to compel; that there is not a single

(a pu) atom and not a single (v r t t i) experience in this (d e h a - c h i t t a) body-and-mind which I call 'mine', that has not belonged to and passed through countless other bodies and minds of all sorts in all past time and all stretches of space, and will not belong to and pass through equally countless shapes, forms, minds, souls, of all sorts throughout all future time and all regions of space; that, therefore, all shapes and all experiences, all sorrows and all joys, all minds and all bodies, belong to and manifest but the One all-pervading Self in Whom all things "live and move and have their being," as bubbles, foam-flakes, whirl-



## CHAPTER III

### THE UNITY OF LIFE AND THEREFORE OF THE SCIENCE OF LIFE.

The above will show that, in the Indian tradition, the climax, the sole goal and purpose, of Philosophy is the same as that of pragmatic Ethics, Science, Art, Religion—in the broad sense, not of particular details, but of ultimate principles, or rather the One Final Principle, through, for, 'in which all things are turned into One', 'round which all things turn,' since all are for its, the Self's, sake alone.

Nature, God's Nature, Nature's God, is a breakless Continuum, is One. The bodily-mental life of man, with all the very varied organs and functions involved, is the life of an organic unity. All the laws and facts of all the science, philosophy, religion of God-Nature-Man, a very, very, few of which have been ascertained and are utilised by human intelligence, are all at work simultaneously in that life, in the psycho-physique of man, as, indeed, in everything everywhere in varying degrees.

All sub-divisional and subordinate particular sciences and arts, though distinguishable, are inseparable; and all are ultimately only parts of one Scientific and Philosophical (Dharma) Religion or (Védā) Religious and Scientific Philosophy. Indian philosophy,



Hence, Vedānta is (jñāna-bhakti-karma) rationalism-pietism-activism, gnosticism-mysticism-energism, theory-sentiment-practice, science-enthusiasm-application, knowledge-devotion-works, all in one. It is purposive. Its purpose is to maximise human happiness, and to abolish, or at least minimise, sorrow; to satisfy not only intellectual curiosity, but also emotional hunger, and actional craving and restlessness for self-expression in movement; to reconcile and balance and give just scope to head, heart, and limbs; to give duly and justly apportioned equal opportunity to the man of knowledge, the man of desire, the man of action, the undeveloped man, all. It is called Darśana, 'Insight', 'Vision', 'View', because it enables us to see the Heart of all Being and all things, to behold the One and Only, the Ultimate and Whole, Truth, viz., the Supreme Self ideating the Whole World-Process. It is Vidyā, that knowledge which is the most valuable, viz., knowledge of the Self; it is Wisdom, i. e. Science, especially of human nature, plus philanthropy. It is Jñāna, science *par excellence*, Pra-jñāna (prakṛṣhta-jñāna), high metaphysical and super-physical and physical 'science', i. e., faith plus reason, as 'superstition' is faith

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*Ancient versus Modern Scientific Socialism, and The Science of Social Organisation or the Laws of Manu.*



remembers only the last two lines :

Out of the storm rose calm the thought—

I (am) This Not, I (am) This Not.

Very slight seem the words, almost meaningless, even laughable perhaps. Yet they enclose all such satisfaction, illusory or substantial, all such philosophy, false or true, as he has been able to achieve. "What is Truth, asked jesting Pilate, and would not wait for an answer." Therefore the *Upanishats* and other Vedānta books say that the Truth can be seen by, and should be shown to, only the earnest seeker, who possesses certain ethical qualifications. The person who is not hungry and thirsty will pass by, with indifference, or even with disgust if surfeited, the daintiest and most nourishing viands; or if he eats them perforce, will only make himself ill, will not be able to digest and assimilate them properly, will suffer from malnutrition, from misunderstanding and perversion of the Truth. "The common sun, the sky, the air" are very commonplace—until we are deprived of them. When our breathing is stopped by force, then we realise in an instant the awful preciousness of the common air. The soul must crave to discover the True Nature of God, of Self, as frantically as the suffocating man struggles for air, before it will find the Truth. The spiritual preceptor of the *Upanishats* imparts the 'commonplace' know-

ledge—verily 'common,' because present in every human heart, yet very deeply hidden in that (guhā) cave—by a solemn earnest tenderly affectionate whisper into the ear of the equally earnest and devoted listener, in psychical conditions which transmute the common lead into exceedingly uncommon gold, and a mental, a spiritual, miracle is performed: (Tat tvam asi; So-ham—Sah-Aham) 'Thou art That which thou seekest'; 'Thou hast been seeking thine own True Self'; 'I am That'; 'the I is That.' The word Upa-ni-shat means 'sitting close together,' in very loving relationship of parent and child, teacher and pupil. For the requirements of the present writer's mind, the Upāniṣad-teaching, 'That (am) I,' was completed by the thought 'Not This.' Positive and negative together made up the Absolute, the Whole Truth, of the opposed Relatives abolishing, ab-solv-ing, dis-solv-ing, neutralising, each other. '(That) I (which Thou and I are, that I is, and am,) Not This.'

### THE STRUGGLE TO THE LOGION

Elsewhere<sup>2</sup> the writer has endeavoured

<sup>1</sup> In *The Science of Peace* and *Pranava-Vāda* or *The Science of the Sacred Word*, the writer has tried to expound the significance of the words (Aham-Eṣa-Ṭ-Na), "I-(am)-This-Not."

<sup>2</sup> In the first six chapters of *The Science of Peace*.

to describe how and why he failed to find satisfaction in the current philosophies of east and west—very probably because of his very imperfect understanding of them—and struggled on till the (mahāvākya) 'great word', (Logion)<sup>1</sup> arose within his mind. Then his particular 'Quest of the Holy Grail', of 'the Elixir of Life Eternal,' his search for 'the Philosopher's stone,' ended, though the routine of duties remained unending.

After the secret had been found, the hiding, eluding, tantalising 'lost' Word detected and a good glimpse of it caught, it began to peep and beam out clearly, in unexpected ways and places, from the pages of the scriptures. One was often reminded of the children's puzzle-pictures, "find the concealed bird", "find the hidden face". The face, the bird, is at first entirely invisible; only a mass of dots and lines can be seen. But turn the picture round and round. When it happens to be held at one particular angle, the hidden object leaps to the eyes, and you begin to wonder how you could have missed it so long.

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<sup>1</sup> "In every branch of study there are happily turned, concise, and handy *formulas* which, in an incomparable way, *sum up* results": W. James, *Talks to Teachers*, p. 132. 'Pro-verbs' are the concentrated essence of the experience and wisdom of ages. 'Aphorisms' are similar.

Mat-tah para-taram N-Anyat. (*Giṭā*, vi. 7.)

(Than I....Naught-El-e).

N-ānyad-Ātmano apashyan.

(*Bṛh. Upaniṣat*, 1. 4. 1.).

(The sages saw None—Other-than—I).

N-ēti, n-ēti, na hi Eṣasmād iti Na iti Anyat  
param asti. (*Ibid.*, 2. 3. 6.).

(Not-This, Not-This, Other-than-the-Self  
there is Naught).

Mad-Anyan Na. (*Ibid.* 1. 4. 2.).

(Other-than-I-Not).

So-(A)ham ēva na Mē-(A)nyo-(a)-ti.

(*M.-bh.*, Anu-śhāsana-parva, ch. 168.).

Yatra N-Anyat pashyati....sa Bhūmā.

(*Chhāndogya Upaniṣat*, 7. 24. 1.).

(Where Naught-Else is seen, that is the  
Supreme Immensity, the Infinite).

Aham ēva Sukham N-Anyat.

(*Varāha Upa*: ii, 7.).

(I-not-Other,—this only is Happiness).

Aham ēva Na Mat-to-Anyad iti buddhyadhyam  
anjasā. (*Vishṇu Bhāgavata*, XI, xiii, 24).

(I alone, None-Else than I,—know this as  
the final knowledge).

Yāvan-n-otpadyatē satyū buddhir, Na-Eṭad-  
Aham, yayā Na-Eṭan-Mam-ēti vijñāya, Jñāh  
sarvam adhi-tishthātē. (*Charaka*, Shākira-  
sthāna, i, 153).

(‘I-am-Not-this,’ and therefore ‘This-is-Not-  
Mine,’—such is the ‘awareness,’ the knowledge,  
the consciousness, whereby the Self, the



knower, transcends, rises superior to, becomes sovereign, overlord, supervisor, of all).

Prakṛti-Purush-Ānyaṭā-khyātiḥ. (*Yoga-Sūtra* and *Sāṅkhya-Kārikā*).

(The consciousness of Purusha-Subject-Self-I as Other-than-Prakṛti-This-Object).

I am That I am. (*Bible*, Exodus).

The Lord He is God; there is None-Else beside Him. (*Bible*, Deuteronomy).

I am (i. e., the Self is) God and there is None-Else. (*Bible*, Isaiah).

Inni An-Allāhu, lā ilāhā illā Anā. (*Qurān*).

(I, verily I, am, i. e., is, God, there is None-Other God than I).<sup>1</sup>

#### RECAPITULATION.

Let us briefly recapitulate the progress to the logion.

‘Creationism’, the (ā r a m b h a - v ā d a) popular theory of causation, that an extra-

<sup>1</sup> For more passages see *The Science of Peace*, ch. 7; *Kṛṣṇa, or a Study in the Theory of Avatāras*, pp. 205-6; *The Essential Unity of All Religions*, pp. 55-75; *Samanvaya*, pp. 348-365.

There is a curious aphorism among the *Nyāya-sūtras*. It is ordinarily interpreted in a very different way, in its present context. But, if it stood by itself, it might be expounded as below:

Anyat anyasmād, an-anyatvād, an-anyat itī anyatā-(a)-bhāvah. (II, ii, 30).

(It, the Self, is Other-than-Other, because there

cosmical personal God—'begins and ends', makes and unmakes, the world at will, as a toy-maker makes toys, comes up as the first explanation of the World-process. It fails to convince lastingly. The logical and ethical objections to it are well-known. This view is popularly, but not quite correctly, ascribed to the Nyāya and Vaiśeṣika systems of philosophy.

'Transformism', the (parināma-vāda or vikāra-vāda) 'scientific' theory of causation, comes next. It amounts to this viz., that the World-process is a perpetual transformation, which is the result of the interplay of two real infinities, indestructible Matter and indestructible (intelligent or unintelligent) Force; and that these incessantly change forms, qualities, activities, in partly ascertainable ways of order amidst disorder and disorder amidst order, but never gain or lose in total quantity. This is, broadly the view of the Yoga and Sāṅkhya systems, Ramanuḥi's Vaiśeṣika-advaita view of (Chit and A-chit, or Jada) Consciousness and materiality, and Spinoza's view of Thought and Extension, and other similar views of Mind and

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*is No-Other-than-It; that It is Without-Another, Other-less, signifies that there is-No-Other, and that such negated existence, illusory existence, all the existence that Other-than-I, Not-I, has).*

Matter, both inhering in the same Substance, are allied. But they amount to only a description, not an explanation. An explanation is the bringing of the unfamiliar into the region of the familiar, of the reducing of the distant third person into terms of the near and intimate first person, of the unconscious into the conscious, of 'that' and 'it' into 'I'. So only can a fact or law 'come home' to 'me'. Two infinites—are illogical; change—is unintelligible; this does not satisfy the perplexed head. Perpetual transformation, full of misery to living things, brings no solace to the desolate heart.

'Illusionism', the (m ā y ā, or a d h y ā s a-, or ā b h ā s a - v ā ḍ a) metaphysical theory of causation, follows. The world is an 'as if', a 'seeming', an unreal dream-idea, is the ideation, the willed imagination, of 'My-Self,' the (P a r a m - Ā t m ā, B r a h m ā,) Infinite Eternal Universal Self, the Supreme Principle of Consciousness, the Un-,Sub-,Supra-Conscious and also the Conscious Universal Mind, Anima Mundi, All-pervading Life. This comes nearer home.

But some final difficulties remain. Why should the Self dream at all? And such a very painful dream? Why any change—which means desire, incompleteness, imperfection? And what, after all, is change? We can understand Changeless Fixity, A is A, This

is This, I is I, for ever and ever. But every change means the passing of something, some-being, into no-thing, non-being, and the coming of no-thing, non-being, into some-being, something. This violates the very fundamentals of ordinary logic: *ex nihilo nihil fit*; *n-āsatō vidyate bhāvo, n-ābhāvo vidyate satāh.*<sup>1</sup> Also, we can observe no stable order in dreams. They seem to be all pell-mell. But there is an order visible in the World-process of our waking life amidst the also visible disorder. Whence and why and how this order? How reconcile the Changeless with the Changing, Brahma with Māyā, Joy of Self-dependence with Misery of life? This is the ultimate trouble with this last theory of causation. Also, there is a deep anxiety and disturbing doubt: Am I, now feeling so utterly identified with this body of a few score pounds of very perishable and ever perishing flesh and blood and bone—

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<sup>1</sup>*Gīā.* The newly-worded views, named as 'organism', 'holism', 'emergent evolution', 'creative evolution', that 'evolution is a creative process, continually engaged in bringing to birth something new', that 'there is literally more in the universe at any moment than there was the moment before'—these all may be regarded as only variants of 'Creationism', or of that mixed with 'Pantheism' and 'Transformism'; see *Enc. Brit.*, 14th edn., Art: 'Holism', and C. E. M. Joad, *Guide to Modern Thought*.

"That primal three-lettered Brahma by which the ultimate Tri-Unity is indicated, out of which Trinity all the countless triads that make up the Universe are derived, and in which is the foundation of the commonly-known triple Veda—that is a (g u h y a) Secret (t r i - v r t) three-fold (V é d a) Science of countless trinities; it is other than the commonly-known Veda; he who knoweth that (V é d a) Science knoweth the true V é d a".<sup>1</sup>

The World-process has been described as made up of pairs of opposites, the ultimate opposites being Self and Not-Self. If we take count also of the Nexus between these, we may describe it as made up of triads. The Nexus itself is dual, of the nature of affirmation—negation, assertion—denial, acclamation—repudiation, acceptance—rejection, attraction—repulsion, identification—separation.

The Unity of the One in the Many gives rise to the law of Uni-formity, Analogy, Similarity in Diversity. The seeing of such similarity in diversity, by means of the clue-thread of cause-and-effect, is (V i - j ñ ā n a) Science. The culmination of Science, the seeing of Unity in Multiplicity, by means of the

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<sup>1</sup> *Manu-smṛti*, xi, 265.. For fuller exposition of the Trinities (Pairs of Opposites with the connecting Third) which make up the World-process, see *The Science of Peace* and *Prāṇavā-Vāda or the Science of the Sacred Word*.

circling swing of Action-and-Reaction, is (Prajñāna) Meta-physic, Philosophy, Completed Science, fully organised and unified knowledge. The opposition of the I and the Not-I generates the Law of Duality, Polarity, Relativity, in its, so to say, static aspect, 'pairs of things'; the opposition of affirmation and negation, in the Relation, gives the same law in its dynamic aspect, 'pairs of activities,' action and reaction, progress and regress, advance and recess, centrifugal and centripetal motion, evolution and involution, integration and disintegration, heterogeneity and homogeneity, formation and dissolution, (Sarga and Pralaya) cosmos and chaos.

The Relation between the One and the Many, being counted as a distinguishable third fact, sets the stamp of Triplicity, Tri-Unity, upon the universe and its process<sup>1</sup>.

{ All triads spring genetically, one from another, step after step, from the Primal Trinity which is ever an unbroken Unity or, indeed, Zero, the absence of all number. शून्यता

In the words of the Athanasian creed :  
 "We worship One God in Trinity and Trinity in Unity: The Father, the Son, the Holy Ghost, each uncreate, incomprehensible, eternal; yet there are not three but One

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<sup>1</sup>Hundreds of triads are mentioned in the *Pranava-vāda* and *The Science of Peace*.

uncreate, incomprehensible, eternal; there are not three Almighty's, but One Almighty; the Father, the Son, the Holy Ghost, each is God; and yet there are not three Gods, but One God".

(A - chintya, a - tarkya), un-thinkable, incomprehensible, (a - nir - vachanīya) indescribable, truly; yet no more so than any other fact immediately present to and fully cognised by our consciousness. Can we 'comprehend' any smell, any taste, any tact, any sight, any sound—except by directly sensing it? Can we 'describe' it except by giving it a purely artificial, arbitrary, conventional sound-name? Even so we can directly (pratyaksha, aparoksha) 'sense', 'perceive', 'ap-perceive' the Tri-Unity of I, Not-I, and Not, in our-Self, without being able to 'argue' or 'describe' it.

Groups of these countless triads form the subject-matter of the several sciences, all inter-linked, for "all things by a law divine in one another's being mingle", the law divine which is embodied plainly in the Logion.

Since the complete (Svabhāva) Own-being, the whole Nature, of the I requires and includes, for Self-realisation by contrast, a pseudo-infinity of not-I's—"it takes all kinds to make a world"—we have the appearance of arbitrariness, caprice, disorder, if we look at any one particular not-I, any single detached fact,

from the empirical standpoint. But since that same Nature requires also that every not-I must be contra-posed, contra-dicted, by an opposite not-I, its counterfoil in the pair, therefore we have law, order, necessity, controlling and regulating that disorder.<sup>1</sup>

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<sup>1</sup>As between I and Not-I or This in general, the opposition may be said to take effect as negation in general of the This by the I. In regard to particular 'this's', bodies, the negation takes effect as positive destruction, opposition, counter-balancing, neutralising, contrasting, etc., in many shades and grades. 'I is (or am) not black, I am white', 'I is (or am) not white, I is black'; 'I is not cold, I is heat', 'I is not heat, I is cold'; 'I is not female, I is male', 'I is not male, I is female'; 'I is not loving, I is hating', 'I is not hating, I is loving'; 'I is not poison, I is anti-dote', 'I is not anti-dote, I is poison'; 'I is not fire, I is water', 'I is not water, I is fire'; 'I is not acid, I is alkali', 'I is not alkali, I is acid'; and so on, without end. For an instance of longer-circuiting, take this: 'I is a rat, a cat, a dog, a leopard, a hunter (man), a plague-flea-rat' again.

The examples seem ridiculous, perhaps, at first sight. But the world-process is all made up of such ambi-valent absurdities and monstrosities, comicalities and tragicalities, bathos and pathos. Microbe and phagocyte to swallow it; giant octopus and titan cachalot to eat it; clever criminals and cleverer detectives and protectives; stronger safes and more powerful oxy-acetylene gases and other devices to break them; thicker armour-plating and



Desire is the element of 'ir-rational', 'reason-less', 'un-reason-able', arbitrary whim, (a - v i d y ā, t a m a s, a - j ñ ā n a, m o h a) error, nescience, 'darkness', ignorance, perplexity, dis-order. Reason, (v i d y ā, s a t t v ā, j ñ ā n a, p r a k ā s h a) science, wisdom, true knowledge, en-'light'-ened vision, is the element of orderliness, of law and system. The Desire-Passion of 'blind' Love-lust creates, that of

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stronger explosives and shells to pierce it; speedier air-bombers and more effective anti-aircraft; international committees for 'intellectual co-operation,' while every 'professor is a person who is of a *different* opinion'; World-Fellowships of Faiths and Theosophical Societies for Universal Brotherhood, and national 'hymns of hate'; idealism versus carnalism; fascism-nazism vs socialism-communism; a world-war, then a League of Nations, then a worse armament-race; insanity restrained by sanity, and madness again overpowering sanity; rises of great empires and civilisations, and downfalls into barbarism, savagery, dark ages, and then slow up-buildings again; sinkings, and risings, of whole continents, in vast cataclysms; births, and deaths, and births again, of planets, suns, stars, systems; without end. Everywhere we may see pseudo-infinite pairs, of 'half-facts', supplementing, complementing, balancing, neutralising, destroying, abolishing, one another and each other, in shortest as well as longest circuits. All are equally laughable-and-lamentable, absurd, ridiculous, Mā-yā, 'That which is not', 'is,' and also *not* !

equally 'blind' Hate-lust destroys; 'seeing' Reason guides, regulates, ad-justs, balances, preserves, maintains, keeps going. 'I am this' or 'this,' or 'this,' atom or crystal, bacterium or banyan-tree, minnow or whale, serpent or eagle, mouse or elephant, gorilla or human being,—'I like salt', 'I like sweet', 'I like sour', 'I am fond of poetry', or 'painting', or 'history', or 'geology', or 'machinery', or 'adventure'—is unbalancing wilful caprice; 'No, I am not this or this or this only', 'I like all things, all opposites, by turns, no-thing always'—is the reactive law which vindicates and restores the undisturbable equilibrium of the Absolute.

This unavoidable perpetual cyclical return of the Finite to the In-finite—the Non-Finite, which is the Negation, and not any multiple, however vast, of the Finite—this is the basis of all logical and mathematical Necessity.

All the fundamental concepts, of even all those sciences that seem utterly physical, are almost patently meta-physical, and root back in this Primal Trinity of (Purusha) Spirit, (Prakṛti) Nature-Matter, and the positive-negative (Shakti) Force which constitutes the Relation between them. The facts of every science reflect the arbitrariness of each affirmation; the laws, the necessity of the perpetual negation. Mā-yā (which is another and very significant name for Prakṛti) means (yā) 'that which' is (mā) 'not': it

and also *not*. Each particular *y ā* is arbitrary; all *m ā* is necessary. *Āt-mā* (the Self) is that which first (*aṭṭi*) 'eats', tastes, experiences, and then (*m ā iṭi nishédhāti*) 'inhibits', forbids, discards.<sup>1</sup>

### A FEW IMPORTANT TRIADS.

Sarvam état trivṛt trivṛt.  
(All the This is three-fold everywhere).<sup>2</sup>

<sup>1</sup> The full etymological significance of the word *Āt-mā* is, 'that which *eats* or tastes all, wanders ever and everywhere, transcends all, measures, manifests, ideates all, and finally negates and annihilates all'; *aṭṭi*, *saṭaṭam aṭaṭi*, *aṭy-éṭi*, *m āṭi*, *m ā iṭi nishédhāti*. The Skt. verb-root, *aḍ*, to eat, seems to be the same word as 'eat'.

<sup>2</sup> Compare the enigmatic tri-grams and hexagrams of Fu-hi who lived about the 30th century B. C. These were commented on by Confucius, who valued them so highly that he said that if his life were lengthened, he would give fifty years to the study of them. It is said that there is remarkable analogy between the views of Confucius of China and his contemporary Pythagoras of Greece, as to "the elements of" (*sa n - k h y ā*) "numbers being the elements of realities": (*Enc. Brit.*, 14th edn., art. 'Confucius'). Buddha of India lived and labored for the salvation of mankind in those same days. There seems to have been as great an influx of Spiritual Science in those days, all over the world, as there is of Material Science in these.

All these triads may be grouped into three Sciences, of (a) the I (Param-Ātmā, Puruṣha), the Self, Spirit, the true Infinite; (b) the Not-I (An-Ātmā, Mūla-Prakṛti), Matter, the Finite, the false or pseudo infinite; (c) the Nexus (Śakti, Daiva-Prakṛti), Energy, also Finite and pseudo infinite, and, in a way, more resident in, more closely connected with, because manifesting in, Matter, though, of course, belonging to, owned by, Spirit, even as Matter belongs to and is owned by Spirit. The Sanskrit names are Adhy-Ātmā-Vidyā, Adhi-bhūta-Vidyā, Adhi-Daiva-Vidyā (1), i. e., Metaphysical or Subjective, Physical or Objective, Super-physical or Mediative Science.<sup>1</sup> The Science of the Infinite, the Philosophy of the Changeless, (including Change as well as its Negation), obviously includes the others; the Sciences of the Finite and the Philosophies of Change do not include the former.<sup>2</sup>

<sup>1</sup> For a fuller discussion of the classification of sciences, see *The Science of Social Organisation, or the Laws of Manu*, 3rd edn., 1, 264-274, in the chapter on 'The Problems of Education' or Educational Organisation.

<sup>2</sup> For characterisation of the two classes into which all Philosophy may be sub-divided, (a) The Philosophy of the Changeless and (b) Philosophies of Change, and of the allied cultures and civilisations

metaphysical concepts, never exactly reproducible and fixable in the concrete. The processes of addition and subtraction, multiplication and division, are arbitrary; the result is necessary.

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"irrefutable logic" (p. 169), then it commits suicide; for science proceeds and develops in no other way than by logical argument; if it gives up logic, it has to give up all; any view will be correct, any assumption unassailable. The intellect cannot deny itself. *Na buddhir-asṭ-īty-api buddhi-sādhyaṃ*; 'to abolish intellect you must still use intellect'. This argument has been used repeatedly with great effect by Joad against the excesses of many of the views he discusses in *Guide to Modern Thought*, such as (Watsonian) Behaviourism, (Bergsonian) Intuitionism, (Freudian) Irrationalism, etc.

"Parallel lines will meet, if prolonged sufficiently"—so the 'relativists' are reported to say; but this will probably be found to mean only that nowhere are any 'parallel' lines being really traced by any two bodies in nature, since all are moving in spiral circlings. Time, Space, the Universe—are finite, *have* an end, disappear completely; but they do so in (*Sushupti*) deep slumber, individual, or cosmic (*Pralaya*). Is that what the 'relativists' mean? Scarcely. For after every slumber, there is waking, again, which the 'entropists' do not seem willing to admit. Jeans says, (pp. 134, 135), "mathematicians...measure time...in terms of a mysterious unit...an imaginary number, the square root of minus one, because it has no existence outside our imaginations..." The layman can only feel a deep

The Mathematics of Space is Geometry. The (fundamental) triplet is, definitions, postulates, axioms. In the 'definitions' (the things defined), the principall triplet is the

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distrust of such 'imaginary' mathematics, for with another similarly artificial, imaginary, mysterious unit, quite different conclusions might be reached. The nett impression left is that there is some radical fallacy in the very inception of the calculations. The disagreements and controversies between the foremost men of science confirm the layman's suspicions. Thus, "Eddington says half the leading physicists assert that the ether exists and the other half deny, but both parties mean exactly the same thing, and are divided only by words"; (p. 126). "Sir William Bragg says we use the classical theory on Mondays, Wednesdays, and Fridays, and the quantum theory on Tuesdays, Thursdays, and Saturdays;" (Joad, *Ibid*, p. 25).

According to Jeans, (pp. 111, 120) "the principle of relativity", formulated by Einstein, is that "Nature is such that it is impossible to determine absolute motion by any experiment whatever". Jeans further quotes from Newton's *Principia* to supplement this, by indicating that, to determine absolute motion, it is necessary to provide "some body absolutely at rest" which would serve as "a standard of rest"; and no such body is available. Now, whatever the mathematical implications of 'the relativity principle' may be, the principle itself may be said to be axiomatic in Vedānta. The only thing which is (Nish-chala, Nish-kriya, A-pari-ṇāmi,

thousand three hundred and twenty years, and of multiples of these, which cyclic periods seem to be related to the axial and orbital revolutions of the planets, the sun, and other heavenly bodies.

With Astro(-nomo-)logy would be connected, as branches, the sciences which describe the nature and the causes of the land-and-sea surfaces and the internal structure and composition of the Earth-globe; of tides, oceanic streams and maelstroms, auroras borealis and australis, the winter-summer-rainy seasons, atmospheric and electric and magnetic currents and disturbances, cyclones and blizzards, (*summūm wa tūfān*) simooms and typhoons, excessive rains, droughts, waves of heat and cold, earthquakes, slow as well as sudden depressions and upheavals of long coast-lines and vast mountain-ranges, volcanic eruptions, deluges, sinkings and uprisings of whole continents; of nutations of the earth's axis and of the periodic changes in the earth's other ten or twelve motions, which seem to be the causes of the great cataclysms and of the changes in the positions of the poles, the equator, the tropics, and the frigid-temperate-torrid zones; also of the subtle correlations of the positions of the heavenly bodies with the whole 'psychic' atmosphere (as of the seasons with the physical atmosphere), and their effects upon human life, individual and collective (according to its general psycho-physical constitution), and also

upon the life of the other kingdoms of nature,<sup>2</sup> mineral, vegetable, animal.

It has always to be borne in mind that all things, and therefore all sciences of them, intermingle, overlap, permeate one another, in overt or subtle ways<sup>1</sup>; that if atoms make up worlds, worlds are stored away in atoms<sup>2</sup>; that infinitesimal and infinite are both equally infinite; and that Space, Time, Motion, are relative illusions created by the moods of the mind of the (d r a s h t ā) 'seer', the ego. The microscope, and the two ends of the telescope, and the watching of a rushing railway train from a mountain top and again from near the rails, etc., prove this even to the senses; and the experiences of dreams and of sound slumber prove it to reflection. It is only the predominant feature of anything which sets its name,<sup>3</sup> despite 'all commingling with and containing all'.

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<sup>1</sup>Sarvam sarvaṭra sarvaḍā; (*Bhāgavata* and *Yoga Vāsishtha*); 'All is everywhere, every-when, every-way'. Sarvam sarv-ātmaḥ; (*Yoga-bhāṣya*); 'all is all-natured; each includes all, or has the properties of all'. "An electron must, in a certain sense at least, occupy the whole of space"; Jeans, *Ibid.*, p. 71. "Man diffuses through space"; Carrel, *Ibid.*, p. 244.

<sup>2</sup>Aṇavo jagatām-aṇṭar-aṇṭar-jaganṭi cha; (*Yoga Vāsishtha*); 'Atoms are in worlds and worlds are in atoms'. <sup>3</sup>Bhāyasā vyapaśāh; (*Nyāya* maxim). Vaisheshyāt tu tad-vāḍas-tad-vāḍah; (*Brahma-Sūtra*). 'That which is its most predominant, its most



Under Astronomy, in the large sense, would fall (a) (B h ū - g o l a - v i ḍ y ā) Geology, the history of the formation and life of our

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distinguishing, feature—a thing is characterised by it, and is called after it. The peculiarity, the most prominent quality, is the cause of the name.'

Note:—Such classification of sciences as is attempted here, is, of course, only matter of convenient arrangement, for purposes of com-pre-hen-sion, 'grasping and holding' in mind, and of use, as of furniture in a room, or of books in a library. The suggestion, implied here, is that perhaps a 'genetic' classification, by triads, may be found more convenient and useful, by some minds. Also, some think justifiably that classification is an essential feature of scientific work, being intimately connected with the relations of cause-and-effect, the tracing of which is a main function of science. Otherwise, indeed, in Nature, all is inter-mixed and 'all exists everywhere', even obviously. The rays of luminous bodies intermingle; the sun, imaged in the dewdrop, is in the dewdrop, and the dewdrop is in the luminous aura of the sun; if I am thinking of the north and the south poles, they are in my mind, and my mind in them; the infinite expanse of the heavens, with its countless billions and trillions of stars and quadrillions of miles, is all within each infinitesimal eye that looks at it, and all such eyes are in turn, within that infinite expanse; the wireless radio proves that all sounds, from anywhere, and everywhere, are present and can be heard anywhere and everywhere; seemingly the most widely separated stars and

particular planet, said in the *Purāṇas* to be composed of seven (āvaṛaṇa-s) concentric layers or shells of the (tātva-s) main kinds and densities of matter, (which broadly correspond also with the different senses),

planets are perpetually receiving photographs of each other along light-rays; all the very various tissues and cells of a living body are unified by the blood-plasma; each vibration of each atom is the effect of an infinity of causes, and, in turn, the cause of an infinity of effects; each human being is the child of countless numbers of ancestors, and the parent, in potentio, of an equal number, and, if we could only trace all relationships, would be found to be the blood relation of all other existing human beings, through incessant intermarriage and mixture of races. Even literally, all are flesh of the same flesh and Spirit of the same Spirit; though, at the same time, 'each' elusive 'one' has its own distinctive peculiarity also; in accord with the indefeasible fact and law of Unity in Multiplicity and Multiplicity in Unity, *Wahdat-dar-Kasrat* and *Kasrat-dar-Wahdat*, *Ēka* in *An-ēka* and *An-ēka* in *Ēka*. Truly, "all things by a law divine, in one another's being mingle"—because they all are ideated by the One Consciousness. That One, universal, all-pervading, all-including Consciousness, makes 'each' 'equal' to, indeed the 'same' as, 'all'. Dr. Alexis Carrel, Nobel Laureate, in his book *Man, the Unknown*, has described this fact of the stretching and intermingling and fusing of 'personalities' or 'individuals', in terms of physical science, in a very fresh and interesting manner; (pp. 242-252).

solid, liquid, luminous, gaseous, etc., or, as sometimes called, lithosphere, hydrosphere, ignisphere, atmosphere, etc. ; (b) (B h ū - ṭ a l a - v i ḍ y ā), Geography and Physiography, described before ; (c) (V a m ś h a - v i ḍ y ā) Biology. This last may be sub-divided into (a) (M a n i - v i ḍ y ā) Mineralogy, for minerals have an incipient 'life' and 'grow' ; (b) (V ṛ k ś h a - v i ḍ y ā) Botany ; (c) (P r ā ṇ i - v i ḍ y ā) Zoology. Zoology would yield the Sciences of the denizens of (a) the water, (b) the air, (c) the earth. The crown of the last, for us, is (M a n - v a n ṭ a r a - v i ḍ y ā) Anthropology.<sup>1</sup>

Another reason for such genetic classification of the sciences is to be found in the very nature of Philosophy as the Science of sciences, the One Science which sums up all the sciences, and assigns to each its proper place in the service of human life. (See A. Herzberg, *The Psychology of Philosophers*, pub: 1929, ch. ii; and J. A. Thomson, *Introduction to Science*, H. U. L. Series). We have seen before that there is an indefensible craving in the human heart to reduce (1) diversity to uniformity, whence science and special powers over natural objects, and (2) all multiplicity to Unity, the Unity of the Self, the Principle of Consciousness, whence infinite power, omnipotence over all, by identification with all ; (see p. 34, *supra*).

<sup>1</sup>The Purāṇas deal with five main subjects: S a r g a (evolution of the world), P r a ṭ i - s a r g a (dissolution), V a m ś h a (genesis of living things), M a n - v a n ṭ a r a (genesis and history of Man in very

## OF SELF] THE TRIPLE ORIGINAL IMPETUS

In this triad of Biology we may discern the bi- or rather tri-furcation of the 'Original' or rather incessant 'Impetus', into what we may call (a) the Urge or Elan Mechanical, (b) the Elan Vital, (c) the Elan Intellectual, corresponding to (a) (sub-conscious or blind) desire, (b) (un-intelligent or sub-intelligent) action, (c) (intelligent) cognition.<sup>1</sup>

broad outlines), and *Vamśh-ānuchariṭa* (the history of the sub-races of Man). They also deal with five secondary subjects, among them chiefly the special Influxes, *Avatāra-s*, of Spiritual, Psychical, Divine Energy, special 'original impetuses'. The *Isihāsa-s* deal with special periods of Human History. For fuller account, see *Kṛishṇa, A Study in the Theory of Avatāras*. For a great scientist's belief in special 'spiritual influxes', see A. R. Wallace, *Social Environment and Moral Progress*.

<sup>1</sup> *Mula-Prakṛti-rūpiṇyāḥ Samvidō Jagad-udbhavé, prādur-bhūtaṁ Shakti-yugmam Prāṇa-Buddhi-adhi-śaivaṭam; (Devī Bhāgavata).*

'At the beginning of the world-system, the Primal Consciousness, putting on the veil, the garment, the filmy form, of Root-Matter, Root-Nature, generated two Shakti-s, of Vitality and of Intelligence'. The 'mechanical' laws obeyed by (seemingly lifeless) matter would be the primal Shakti of *Mula-Prakṛti* itself. Such seems to be the Indian form of Bergson's views. His 'torpor, instinct, intelligence' would broadly correspond with *ṭa m a s*, *r a j a s*, *s a ṭ ṭ v a*. (See *The Science of Peace*, p. 186, and *The Science of Social Organisation*, I, 2-4).

Under Anthropology we may distinguish (a) (Chittā-vidyā) Psychology; (b) (Dēhavidyā) Physiology; (c) (Sāmājā-Shāstra) Sociological History or Historical Sociology, corresponding broadly to the Ego, the Non-Ego,

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It has been said before (p. 92, *supra*) that all forces or forms of (material) Energy seem likely to be resolved into electricity by modern science. Another step is probable, that electricity may be resolved into Universal Prāṇa, Anima Mundi, Vitality, Elan Vital, Mind-Force, Ichchā-Shakti or Kāma-Shakti, Omnipotent Desire-Force, Will-Force, Will-to-be (in-separatist-unionist-manifestation), expressing itself in and through Jñāna-Shakti, or Buddhi-Shakti or Sankalpa-Shakti, Imaginative Cognition, Elan Intellectual, and Kriyā-Shakti, Action, Elan Mechanical. The last would correspond with or include the physico-chemical forces or energies of material substances, all also ultimately 'imagined', 'ideated', by the Universal Mind. Given a 'Not-I', a 'This', a 'something', ideated positively by the 'I', Time-Space-Motion, ideated negatively by the 'I', do all the rest. A jet of water, issuing from a pipe, under great pressure, becomes harder than a rod of steel; a whirl of wind, by rapidity of motion, becomes an inverted pyramid of water on the ocean, or of sand on the Sahara. Solids may be resolved into liquids, those into gases, those into subtler ethers, and so on, by lessening rapidity (in time) and enlarging sweep (in space) of the motion (of the constituent atoms) of different kinds, waves, undulations, spirals, etc.

and the Nexus, or Mind, Matter, and (P r ā ṇ a) Life, or Psyche, Physique, and Interplay, or Cognition, Action, and Desire. Correspondences, views, opinions, duties, vary with standpoint.

Thus we come back, full circle, to the principles, noted in connection with the Science

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But always it must be a motion of 'some-thing', 'substance'. The ultimate motion, (wave, undulation, vibration, throb, inbreathing-outbreathing, swelling-shrinking, pushing-pulling, rolling, receding-advancing, electronic or solar-systemic or star-galactic circling) is the motion of the Universal Self, become a pseudo-infinite number of selves or psycho-physiques, of all shapes and sizes and all lengths of life-cycles, dancing round it-Self everlastingly, as symbolised by the *Purāṇas* in Shiva's T ā n d a v a (12555)

Thus we may see that the Energy which constitutes the Relation between the Self and the Not-Self is naught else than the Ch i t t a - b a l a (*Yoga-Bhāṣya*, iv. 10) or the K ā m a - S a n k a l p a - S h a k ṭ i (*Mbh.* and *Purāṇas*), the Mind or the Will-and-Imagination which appears between and connects Spirit and Matter. For further considerations as to why and how there is the condition of 'dream' (corresponding to Mind) between the conditions of 'slumber' and 'waking' (corresponding to Spirit and Matter), why and how man has three s h a r ī r a - s, bodies, s ṭ h ū l a, s ū k s h m a, k ā r a ṇ a, physical, astral, causal, or in St. Paul's words, 'body, soul, and spirit', why and how there are three corresponding worlds or planes, and so forth, the reader may, if he so wishes, see *The Science of Peace*, ch. xv.

of the Ego, which are of more intimate interest to us than others; though all are of interest, nearly or distantly, directly or indirectly; and the more our consciousness expands and our faculties extend, the more does that which seemed distant and useless come near and become utilisable—on the Path of Pursuit and Power and self-assertive Egoism, for purposes of selfish enjoyment; and, on the opposite and complementary Path of Renunciation and Peace and self-effacement in Altruistic Universalism, for purposes of philanthropic service.

In History, (a) Chronology is the element of the Time-feature of the negative Condition-aspect of (S h a k ṭ i) Relational Energy<sup>1</sup>; (b) Geography is the Space-feature; (c) Narrative, history proper, the march of events, of the Motion-feature. In the panorama of history proper, again, the triplet visible in the (G a u r ī-  
K ā l ī S h a k ṭ i, 'Bright-and-Dark Might').

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<sup>1</sup>The positive and negative aspects of the (S h a k ṭ i) Relational Energy, as cause and as condition, are dealt with in the eleventh and twelfth chapters of *The Science of Peace*. S h a k ṭ i, from s h a k, to be able, to 'can', literally means 'might'; 'I can or could do so; I may or might do this'. That which 'might' do something, which 'could' do something, is Might, Causal Power, Efficient Cause, Energy, in the positive form; in the negative form, it is that Condition without which nothing 'might' or 'could' be done.

positive Cause-aspect of Energy, which brings about the ever-repeated (a) birth, growth, (b) optimum, maximum, (c) decay and death, of nations, races, civilisations, as of individuals—the triplet, visible in the working of the triple Energy or Elan, is that of (Brahmā) expansive, integrative, emanative, constructive Force, (Viṣṇu) preservative, regulative, limitative, protective, balancing, Force, and (Śhiva-Rudra) ‘sleeping’, disintegrative, contractive, destructive, indrawing, re-absorbing Force. These three ‘gods’ represent also the principles of (rajas) action, (saṭṭva) cognition, (tamas) desire. They are respectively ‘married’ to (Girā-Sarasvatī) the ‘goddess’ of knowledge, science, learning, wisdom, for action and Knowledge are fruitless, useless, mischievous, without each other; to Lakṣmī, the ‘goddess’ of action, wealth, splendour, glory; to (Gaūrī-Kālī) the ‘white-and-black goddess’ of loving-hating desire, of health, strength, beauty, and progeny, and also of epidemics, war, and destruction. Thus do the *Purāṇas* indicate the principles of the World-process by anthropomorphic myths, more readily intelligible to ‘child-minds’ than abstract presentations, and also describe thereby, various concrete facts in nature, which require special commentaries to expound, it seems.

...Physiology, we have already noted, is



full of triads. (a) Functional Physiology, (b) Anatomy, (c) Medicine, would be the main subsidiary sciences. Under the last, we may distinguish (a) the Science of Individual Health, Hygiene, Sanitation, Preventive Medicine, Dietetics, Athletics and Gymnastics, Rules for (dīna-, rāṭri-, and r̥t̥u-*c*h a r y ā) diurnal, nocturnal and seasonal routines; (b) the Science of Racial Health, Eugenics, Sex-function, and refined, noble, virtuous Progenition; (c) Pathology, the various Systems of Treatment of Disease, of Curative Medicine, and their reconciliation with each other, in accordance with the principles of the three main types of temperament, 'idiosyncrasy', 'diathesis', viz., (k a p h a-, v ā ṭ a-, p i ṭ ṭ a-*p* r a k ṛ ṭ i-s) phlegmatic, nervous, bilious, temperaments, which correspond with (ṭ a m a s, r a j a s, s a ṭ ṭ v a, or i c h c h h ā, k r i y ā, j ñ ā n a) the man of desire, of action, of knowledge, respectively.

Another triad which might be distinguished under Pathology, would be (a) Disease of Body; (b) Disease of Mind; (c) Disease of Vitality (which connects Body and Mind, makes the Relation between them), neurasthenia, debility, etc. The three would broadly correspond with action, cognition, desire. Of course, no hard and fast divisions are possible, and all three kinds are always intermixed, one predominating. For some diseases of the

mind, various forms of the new psycho-analytic treatment may be helpful. These are the more conscious and intelligent forms of the old 'instinctive' (mantra) 'magical' incantations, exorcisms, etc., and of the religious 'confessions', the purpose of which all also, directly or indirectly, was to purge, unburden, cleanse the soul, of poisonous stuff, and *strengthen the mind and the will-power* of the sufferer. For acute diseases of the body, drugs, injections, surgical operations, etc., according to the various systems, are useful. For diseases of vitality, decay or 'consumption' of nerve-force or vital-power, — nature-cures, simple out-door life, careful dieting, continence, etc., are best.

In the human body, composed of cells, tissues, organs, of many kinds, many systems (skeletal, muscular, digestive or assimilative, respiratory, arterio-venous, glandulo-vascular, endocrinal, nervous, reproductive, dermal hairy, etc.) and corresponding functions are discernible. All these are probably arrangeable in triplets, which would genetically branch out from one another, and be all traceable to the primary triplet of ectoderm, endoderm, mesoderm. These last three may perhaps be said to correspond broadly to cognition, desire, action, as, more obviously do the head, the trunk ('heart'), and the limbs (arms and legs, hands and feet). (*Enc. Brit.*, art. 'Zoology').

## CHAPTER V

### THE SCIENCE OF COGNITION.

(Chitta-vidyā, Antah-karana shāstra, Adhyātma-shāstra) Psychology naturally divides into (a) The Science of (Jñāna) Cognition; (b) The Science of (Ichchhā) Desire; (c) The Science of (Kriyā) Action. These are the three main functions of the mind (through the body). Since the inter-mixing of mind and body is inextricable, the Physiology of the human body, as the indispensable apparatus of all mental experience, has to be dealt with along psychology proper. (Shārīraka-shāstra) Psycho-physics includes both.

In Cognition we may discern three kinds; (a) of the present fact, i.e., anubhava, ālochanā) sensation, and also (pratyakṣā) perception and 'intuition'; though it is possible and right to analyse the latter, in one sense, as exceedingly rapid or instantaneous inference and *re-cognition*<sup>1</sup>; (b) of the past fact,

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<sup>1</sup> Thus 'I see an elephant', at once, directly. Yet, a person who has never seen an elephant before, can-not say he sees an elephant. What he sees is only a two-dimensional picture. He who has seen this kind of mammal before, from different angles, has walked round it, seen it moving legs, trunk, ears, tail—when he sees such a two-dimensional

in (s m r ṭ i) memory, re-cognition, re-collection; (c) of the future ~~fact~~, in (ū s hr ā) ~~expectation~~, pro-cognition, or pre-cognition, if a new word may be coined.<sup>1</sup> All the processes and moods of the (predominantly) cognitive or intellectual aspect of the mind, attention, (casual or purposive) observation, reflection, consideration, thinking, abstraction, concentration, contemplation, comparison, reminiscence, obliviscence, doubt, belief, certainty, resolve, determination, imagination, design, ideal construction, ideation,

patch of dark color again, whether head front, or sidewise, in appropriate setting, he *at once infers* that it is an *elephant*. He does this so instantaneously, so (seeming) *im-mEDIATE-ly*, that he says, 'I *see* an *elephant*'. The case of much that is regarded as 'Intuition' is the same. In Indian thought, p r a ṭ i- b h ā and y o g a- j a- j ñ ā n a seem to correspond with 'intuition', 'inspiration', 'stroke of genius', 'brain-wave', 'flash of in-sight'. But it is nowhere implied that a different *kind* of intellectual faculty is concerned; only a much quicker intelligence, more comprehensive and wide-reaching, better oriented, 'front-visioned', highly trained and developed by Yoga-attention. Indeed, the clairvoyant Rshi-s are described, in the *Purāṇa-s*, as 'perceiving' the past and the future, as (p r a- ṭ y a k s h a) 'present before their eyes'.

<sup>1</sup>Like pro-'gnos'-tication, the root of which, as of 'know' and 'co-gni-tion', seems to be the Samskrṭ j ñ ā, to know. Scores of such psychological triads are distinguished in *Pranava-Vāda* or *The Science of the Sacred Word*.

To enable the reader to judge of Anquetil's way of translating, we may take his translation of one of the most celebrated passages of the Vendidad (xix. 9, edition of Westergaard), which was supposed to prove *Zarvan akarana*, "boundless time," to be the primitive being, and creator of the good and the bad spirits.

'Ahriman,<sup>1</sup> master of the bad law! the being absorbed 'in glory has given (created) thee, the boundless Time has 'given thee, it has given also, with magnificence, the 'Amshaspendis,' &c. According to this translation Hormazd and Ahriman are not the two primitive spirits, but they themselves were created by a supreme being called *Zarvan akarana*, "boundless time." This doctrine being altogether strange to the Zend-Avesta, as we shall see hereafter, was merely interpreted into this passage by Anquetil according to the teaching of his masters, the Dasturs, in consequence of his ignorance of Avesta grammar. He translates the words *zruni akarané* as a nominative case, whilst a very superficial knowledge of Avesta and Sanskrit grammars suffices to recognise both the forms as locatives; they are therefore to be translated only, "in boundless time," the subject of the sentence being *speñtô mainiyush*, "the bountiful spirit" (a name of Hormazd); were it the nominative case, and the subject of the sentence, then we should expect to find *zarva akaranem*. The right translation is as follows:—

'O evil-knowing Angrômainiyush (Ahriman)! The 'bountiful spirit made (these weapons required to defeat 'the influences of the evil spirit) in boundless time,<sup>2</sup> the 'immortal benefactors assisted him in making *them*.'

Although we may gather from this specimen that Anquetil's translation is nowhere to be relied upon, always lacking accuracy, yet we must thankfully acknowledge how

<sup>1</sup> This verse concludes an old song, describing the devil's attacks upon Zarathushtra, and the conversation carried on between them. In the third Essay of this work the reader

will find a translation of the whole.

<sup>2</sup> That means only, at a time unknown, at a time immemorial, or in the beginning.

much we owe to him as the founder of all researches subsequently made into the Zend-Avesta. Whilst the translation itself is utterly inaccurate and erroneous, his descriptions of ceremonies and rites are quite correct, as the author can assure the reader from his intercourse with Parsi priests.<sup>1</sup> He was a trustworthy man in every respect, and wrote only what he was taught by the Parsi Dasturs.<sup>2</sup> These high-priests of the Parsi community, who are the only preservers of the religious traditions, and their interpreters, derive all their information about their religion not from the original Avesta texts themselves, but from the Pahlavi translation made of them at the time of the Sasanians. Considering that even this translation is not quite correct, and, moreover, that it is not understood by the Dasturs in a critical and philological way, how can Anquetil be expected to have furnished us with an accurate translation? In many instances also Anquetil misunderstood the Dasturs; so that his translation was tinged with errors of three kinds, viz., those of the Pahlavi translations, those of the Dasturs, and those of his own misunderstandings. His work, therefore, cannot stand the test of close examination, and from a critical point of view it can hardly be styled a translation; it is only a summary report, in an extended form, of the contents of the Zend-Avesta. But he cannot be blamed for that; at his time it was impossible for the most learned and sagacious scholars to do more than he

<sup>1</sup> Anquetil was evidently a correct observer and an accurate describer of what he saw. His description of the cave-temples in Salsette could be read on the spot a century after his visit, as the only accurate account of them that had ever been published.

<sup>2</sup> The European reader will not be a little astonished to learn that Anquetil's work was regarded afterwards as a kind of authority by the Dasturs themselves. As, for instance, the late high-priest of the Parsis in Bombay, Edalji Darabji Rustamji, who

passed for the most learned priest of his time in India, quotes in his Gujarati work "*Mujizat-i-Zartosht*" (the Miracles of Zoroaster), p. 10, Anquetil as an authority in order to countenance his strange and quite erroneous explanation of the word *stehrpašap-hem* (decorated with stars), as meaning *sadarah*, "the shirt" worn by the Parsis, an interpretation which contradicts the tradition as well as the contexts of the passages, and was consequently not acknowledged by other Dasturs.

actually did. From the Dasturs he learned the approximate meanings of the words, and starting from this very rudimentary knowledge, he then simply guessed the sense of each sentence.

BURNOUF, who first investigated, in a scientific way, the language of the Zend-Avesta, would never have succeeded in laying the foundation of Avesta philology without the aid of Anquetil's labours. Anquetil had left ample materials for future researches, and had furnished scholars with a summary of the contents of the Zend-Avesta. Burnouf, in making his researches, availed himself chiefly of a Sanskrit translation of the Yasna, or liturgy of the Parsis, and found on closer inquiry that this work was more reliable than Anquetil's translation. The Pahlavi translation, upon which this Sanskrit one is founded, would have better answered his purposes ; but as he did not take the trouble to study this very peculiar language, it was of no use to him. Neryosangh's Sanskrit translation was then, as to grammatical forms and etymologies, rectified by Burnouf by means of comparative philology, chiefly Sanskrit. But these aids did not prevent him from committing many errors. On the one side he relied too much on Neryosangh's imperfect work ; on the other, he applied too often to Sanskrit etymologies. It is true he had made extensive preparations before he commenced his researches, for he compiled for his private use a vocabulary of the Avesta words with quotations from the Zend-Avesta, where each particular word occurs. In making his laborious inquiries into the meaning of any particular word, he quoted parallel passages, the broad ground on which the whole of modern philology, now so highly developed, rests. But there being at his disposal no printed editions of the Zend-Avesta, based on different manuscripts, and pointing out the various readings, he could not peruse the whole of it so carefully as would have been requisite to guard himself against mistakes, which he was otherwise unable to avoid ; he was, therefore, often obliged to forego and overlook important

passages which would have guided him, in many instances, in ascertaining the exact meaning.

In his etymological proofs he was not always fortunate.<sup>1</sup> He lacked, to a certain extent, the skill requisite for forming sound etymologies (which is really a very difficult task), and besides, his acquaintance with the most ancient forms and words in Sanskrit, as they are to be met with only in the Vedas, was too superficial. The Iranian languages, such as Persian (the application of which requires even greater skill and knowledge than in the case of Sanskrit), were but little attended to by him. Whilst Burnouf often failed in his etymologies, he was almost always successful in determining the grammatical terminations, their affinity to those in Sanskrit being too close not to be recognised at once by a good Sanskrit scholar. And notwithstanding some undeniable defects in his researches, he was the first who gave, not a mere paraphrase or approximate statement of the contents, but a real translation of two chapters of the Yasna (1st and 9th). That was a great step taken towards a sound philological interpretation of the whole Zend-Avesta. But this great scholar seems to have become, in the course of his studies, weary of spending many years in the explanation of only a few chapters, and did not pursue his inquiries further. After having simply pointed out the way, and partially paved it, he left it for others to follow in his tracks. His results refer chiefly to

<sup>1</sup> Thus he says *ākhtārya* (Yas. ix. 14, Vend. x. 11) is derived from the Vedic root *anj* (to which he ascribes the meaning "to sing"), and may be taken in the sense of "made for being sung." This is utterly wrong. The root *anj*, to which he traces the word in question, never means in the Vedas "to sing," but "to smear, anoint" (being identical with the Latin *unguo*, "to smear"). The context of the passage, where the word in question occurs, besides, requires another meaning. Had he cast a glance only at Vend. x. 3, 7, he would have recog-

nised the word as a numeral, meaning "four times" (literally, "till the fourth time"), and being composed of the preposition *ā* (up to, till, as far as), and *khtārya*, "fourth" (comp. *quatuor* in Latin, *keturi* in Lithuanian, "four"). To the word *karafan* (he writes the crude form wrongly *larafna*, guessing it from the very frequent genitive plural, *karafnām*), he ascribes the meaning "deaf," while it means, according to the Vedic language, a "performer of sacrifices," as we shall see in the fourth Essay.



grammatical points and the meanings of words, but very little to the general contents of the sacred books of the Zoroastrian religion, or to its origin and development. About these matters his knowledge went but little beyond that of Anquetil. He had no idea of the importance of the Gâthas; he neither knew that their language differs from the usual Avesta language of the other books, nor that they are metrical compositions, their metres agreeing with those of the Vedic hymns; so that he was unable to trace even an outline of the history of the Zoroastrian religion and its sacred writings. This task was, however, at his time, too difficult to be carried out; but he discharged his duties as the founder of the first outlines of Avesta philology with an accuracy, faithfulness, conscientiousness, and sagacity which endear him to every sincere reader, and make his premature death a matter of deep regret. He was really a master in scholarship and scientific investigations, and every page he wrote, even where he erred, bears witness to the truth of this statement.

Whilst the honor of having first opened the venerable documents of the Zoroastrian doctrines to the civilised world belongs to France, Germany and Denmark have to claim the merit of having further advanced this entirely new branch of philological and antiquarian studies.

The first German scholar who took up the study of the Zend-Avesta was JUSTUS OLSHAUSEN, Professor of Oriental Languages at Kiel. He intended to publish an edition of the Zend-Avesta according to the manuscripts extant in Europe, chiefly at Paris and Copenhagen, and to furnish the learned public with a grammar and dictionary. He commenced his edition by publishing the first four chapters of the Vendidad, or religious code of the Parsis, in the year 1829; but after this first number had appeared he stopped his edition, and relinquished this extremely difficult, and in many respects thankless, branch of studies.

This fragment, published by Olshausen, and the edition of a copy of the Vendidâd Sâdah belonging to the National

Library at Paris, by Burnouf, were the only means available for German scholars who had a desire to decipher the language and teaching of the great Zoroaster. The utter insufficiency of these, in order to make any progress in these studies, was felt by all Oriental scholars in Germany. They were, therefore, driven to content themselves with the results arrived at by Burnouf.

The first who made an extensive and useful application of them, now and then adding some remarks of his own, was FRANCIS BORR, the celebrated compiler of the first comparative grammar of some of the chief languages of the Aryan stock. He tried to give an outline of Avesta grammar, chiefly according to the results arrived at by Burnouf, but nowhere made discoveries of so much importance in the Avesta language as that famous Frenchman had done. His sketch of Avesta grammar, scattered throughout his comparative grammar, although imperfect and incomplete as a first outline, was a valuable assistance to that increasing number of Oriental scholars who were desirous of acquiring some knowledge of the Avesta language, without taking the immense trouble of investigating the original texts themselves.

The first step to be taken by German scholars towards an advance in unravelling the mysteries of the Zend-Avesta, was to put themselves in possession of larger and better materials for their researches. There being no Avesta manuscripts of importance in any German library, students were obliged to go to Paris, Copenhagen, London, and Oxford, the only places where Avesta manuscripts of value were to be found in Europe. Among the German States the honor of having provided scholars with the necessary means to stay at these places in order to collect more ample materials belongs to BAVARIA.

The Bavarian Government granted considerable sums for these purposes to two scholars of its country, to MARC JOSEPH MÜLLER, afterwards Professor of Oriental Languages at Munich, and to FREDERIC SPIEGEL, now Professor

of Oriental Languages at the Bavarian University of Erlangen. Müller went to Paris to copy the most important Avesta and Pahlavi manuscripts, and seems to have been very busy during his stay at Paris; he himself, however, made but little use of the materials collected by him. He published only two small treatises, one on the Pahlavi language (in the French Asiatic Journal 1839), treating solely of the alphabet; and one on the commencement of the Bundahish (in the Transactions of the Bavarian Academy of Sciences). Both are valuable, but chiefly based on Anquetil's papers, which the author thankfully acknowledged. Müller, very likely deterred by the enormous difficulties, like many others, then gave up this branch of study, and handed most of his materials over to his younger and more energetic countryman, FREDERIC SPIEGEL.

This scholar intended to give the learned world the first critical edition of all writings in the Avesta language, commonly called the Zend-Avesta, to be based on a careful comparison of all manuscripts then extant in Europe. The materials left to him by Müller and Olshausen not being sufficient to achieve this task, he went, munificently supported by the Bavarian Government, to Copenhagen, Paris, London, and Oxford, and copied all the manuscripts which he required for his purpose. His intention was not only to publish all the original texts, together with the ancient Pahlavi translation, but also to prepare a German translation of them with notes, and to issue both at the same time. But before he was so far advanced as to be able to publish a part of his large work, an edition of the *Vendidad Sâdah* (comprising the *Vendidad*, *Yasna*, and *Visparad*), in Roman characters, with an index and glossary, appeared in 1850 at Leipsic.

The author of this really very useful work, which made the original texts of the Zend-Avesta known to the learned public at large, was HERMANN BROCKHAUS, Professor of Sanskrit at the University of Leipsic. Not being in pos-

session of such extensive materials as Spiegel, he contented himself with a transcription, in Roman characters, of Burnouf's edition of the Avesta, and pointed out in footnotes the various readings of Framji Aspendiarji's edition published at Bombay in the years 1842-43 in Gujrati characters. To facilitate the researches of students, he added an index, indicating in alphabetical order the passages where each particular word occurs. In a glossary (distinct from the index) he collected the explanations of the Avesta words, so far as they had been given by Burnouf, Bopp, Spiegel, &c. It was a rudimentary Avesta dictionary, but of course very incomplete, the author confining himself only to those words which were already explained by other scholars. Now and then he corrected errors.

This useful book contributed largely towards encouraging Avesta studies in Germany. Burnouf's edition and his commentary on the first chapter of the Yasna were too costly and comprehensive to become generally used among the students of German universities. But the work of Brockhaus formed a manual for those Sanskrit students who had a desire of making themselves acquainted with the sacred language of the Zend-Avesta. The German Sanskrit Professors began, now and then, to teach the Avesta, but their knowledge of this language being very limited, they could not succeed in training young men for this branch of study so successfully as they did in Sanskrit. The subject is really so extremely difficult, that any one who is desirous of acquiring a complete knowledge of it, is compelled to lay aside for many years nearly all other studies, and devote his time solely to the Avesta. The language could not be learned like Sanskrit, Arabic, Persian, Hebrew, Chaldee, Syriac, Æthiopic, Turkish, Chinese, &c. (all which languages are taught in German universities, but of course not always at the same place), from grammars and dictionaries; in fact, the Avesta language, before it could be learned, had first to be discovered.

But even to begin this task, a very comprehensive and accurate knowledge of several Oriental languages, as the starting-point for further inquiries, was indispensable.

In the meantime, the importance of the Avesta language for antiquarian and philological researches became more generally known, chiefly in consequence of the attempts made to read the cuneiform inscriptions found in Persia. The first language of these inscriptions (which are engraved at Persepolis and on the rock of Bisutûn in three languages) is an Aryan one, and decidedly the mother of the modern Persian. Its very close affinity to the Avesta language struck every one at the first glance; hence the great importance of this language for deciphering these inscriptions was at once acknowledged. That circumstance removed many doubts which were still entertained, especially in England, about the genuineness of the Avesta language. The first work written in English which shows any acquaintance with the original Avesta texts was the Rev. Dr. Wilson's book on the Parsi religion, published at Bombay in 1843, which, although it relies chiefly upon the results of Burnouf's researches, also contains frequent indications of independent investigation.

Whilst Spiegel was preparing his critical edition of the Zend-Avesta, WESTERGAARD, Professor at Copenhagen, announced another one also, prepared from the same materials as were at the former's disposal. This great Danish scholar had the first claims to the publication of an edition of the Avesta texts, on account of the great trouble he had taken to collect additional materials for such a work. Not satisfied with the materials extant in Europe, he left for India and Persia in order to search after new ones. During his stay in India and Persia (1841-43) he unfortunately did not succeed in obtaining manuscripts of much value. There were, indeed, some old copies of the Avesta books extant in Gujrat, and even in Bombay, but it is very difficult to purchase them. In

Persia, no books, hitherto unknown, could be discovered by Westergaard, and even of those known to the Parsis in India, he found only very few copies. We must therefore consider Western India, but more particularly Gujrat, as the only place where any books, hitherto unknown, may be discovered. In the advertisement of his edition of the Zend-Avesta, Westergaard announced the addition of a complete dictionary, with a grammar of both the Avesta dialects, an English translation of the whole, and an account of Iranian antiquities according to the Zend-Avesta.

The first fruit of Westergaard's Iranian studies was, however, not an edition of the Zend-Avesta, but one of the *Bundahish*, or "original creation," still extant in Pahlavi, but not in the Avesta. It is a compendious description of much of the Parsi religion, but is not acknowledged by the Dasturs as a canonical book, like those styled Zend-Avesta; its contents agreeing so exceedingly well with the reports of Theopompus and Hermippos, mentioned above, that we are driven to assign to the original, or its sources, a date not later than the fourth century before the Christian era. Westergaard's edition (Copenhagen, 1851) contains, however, only a lithographed version of one very old codex of the *Bundahish*, extant in the University Library at Copenhagen. He added neither translation nor notes; the only addition he made was a transcript of two inscriptions of the Sasanians, found in a cave at Hâjîâbâd, which were copied by him during his stay in Persia. This edition was reviewed by the writer of these Essays, and the review was accompanied by a short sketch of Pahlavi Grammar.<sup>1</sup>

Before Spiegel issued the first number of his edition of the Avesta texts, he published a "Grammar of the Parsi Language" (Leipzig, 1851). He means by Parsi language that which is now called Pâzand by the Dasturs. It

<sup>1</sup> See 'Ueber die Pehlewi-Sprache und den Bundeshesh,' in the 'Göttinger gelehrten Anzeigen,' 1854.

differs very little from modern Persian, except in the want of Arabic words, and is nearly identical with the language written by the great Persian poet Firdausi, A.D. 1000. We are, therefore, fully entitled to call it a somewhat obsolete form of modern Persian. Spiegel added some specimens of religious literature extant in Parsi, with a German translation. This book was also reviewed (in 1853) by the writer of these Essays, who found himself compelled to take an unfavorable view of the scholarship displayed by its author.

A short time after this grammar, the first number of his edition of the Zend-Avesta, comprising the Avesta text of about ten chapters of the Vendidad, appeared. It was printed with beautiful new type at the Imperial printing-office at Vienna (1851), and is really a masterpiece of typography. This number, containing the mere text, without either various readings or the Pahlavi translation, did not suffice to enable the reader to form a judgment of the way in which the text was edited; and the publication of the remaining portion of the Vendidad, together with the Pahlavi translation of the whole, was delayed till 1853. In the same year the first number of Westergaard's edition, printed at Copenhagen, appeared. It comprised the text of the Yasna only, chiefly based on a very old codex (written A.D. 1323),<sup>1</sup> but with footnotes indicating some of the more important various readings of other codices. This edition, although not printed with such beautiful type as that used by Spiegel, was very accurate, and made a much better impression upon the student than that of his rival. In this first number one could see that he had recognised the five Gâthas as metrical pieces. These first numbers of Spiegel's and Westergaard's editions, together with Spiegel's translation of the whole Vendidad, were

<sup>1</sup> This codex is probably the oldest Avesta manuscript in the world, and contains the Yasna alternating with its Pahlavi translation. Another copy of the same texts by the same

writer, but dated twenty-two days later, is in the library of Dastur Jamaspji Minochiharji Jamaspasana in Bombay.

reviewed (1852-53) by one of the most distinguished and sagacious Sanskrit scholars in Europe, THEODOR BENFEY, Professor of Sanskrit at the University of Göttingen, in Hanover. He showed that, by a comparison with Sanskrit, which corresponds very closely with the Avesta language, one might arrive at a much better understanding of the Zend-Avesta than had been attained by Spiegel, who appeared to have relied chiefly upon the Pahlavi translation and the information supplied by Anquetil. This Pahlavi translation, made at least thirteen hundred or fourteen hundred years ago, would be a great assistance to any modern translator who understands it thoroughly,

<sup>1</sup> That Spiegel did not understand how to avail himself of the Pahlavi translation much better than Anquetil, seems probable from many passages in his translation; but we may

take the first sentences of the Vendidad as an illustration. The original Avesta text, with a literal interlinear translation, is as follows:—

*Mraoḍ Ahurō Mazdāo Spitāmāi Zarathushtrāi: Azem dadhām, Spitama Spake Ahuramazda to Spitama Zarathushtra; I created, O Spitama Zarathushtra! asō rāmō-dditīm nōid kudaḍ shātīm; yēduh Zarathushtra! a place of pleasant formation not anywhere habitable; if zē azem nōid daidhyām, Spitama Zarathushtra! asō rāmō then I not should have created, O Spitama Zarathushtra! a place of pleasant formation not anywhere habitable, all life existing into Iran vaējō frāshnvid.*

the pure would have poured forth.

This passage is rendered in the Pahlavi translation, with explanatory phrases (here included in brackets), as follows:—‘Aūharimazd said to ‘Spitāmān Zarātūštar: I created, O ‘Spitāmān Zarātūštar! a delightful ‘creation of a place where no comfort was created [this is where man is, the place where he is born and they bring him up, seems good to him, that is, very excellent and comfortable; this I created]; for if I should not have created, O Spitāmān Zarātūštar! a delightful creation of a place where no comfort was created, there would have been an emigration of the whole material world to Airān-vēj (the earthly paradise), [that is, they would have remained in the act, while their going would have been impossible;

‘for it is not possible to go so far as ‘from region (kēshar) to region, ‘except with the permission of the ‘yazads (angels); some say that it is ‘possible to go also with that of the ‘demons.’

Spiegel’s translation of the same passage is as follows:—‘Ahura Mazda said to the holy Zarathushtra: ‘I created, holy Zarathushtra! a ‘place, a creation of pleasantness, ‘where nowhere was created a possibility (for drawing near). For if, ‘holy Zarathushtra! I had not created ‘a place, a creation of pleasantness, ‘where nowhere was created a possibility, the whole world endowed ‘with bodies would have gone to ‘Airyana-vaēja.’

In this translation Spiegel differs from the Pahlavi in two notable in-



as it contains much traditional information which would be vainly sought for elsewhere; but this information is given in a character and idiom not only very difficult to understand, but also particularly liable to be misunderstood. In many cases the Pahlavi translation fails to explain the original text, or evidently misinterprets it. Under these circumstances it can be safely used only as a supplementary authority, in confirmation or modification of results already obtained (after the manner of Burnouf), by a careful comparison of parallel passages, and search for Sanskrit equivalents; or, when these means fail, the Pahlavi translation may often afford valuable assistance, if used judiciously.

Before Spiegel published the second volume of his edition of the Zend-Avesta (1858), containing the Yasna and Visparad, with their Pahlavi translations, Westergaard succeeded in editing all the Avesta texts which are known as yet; and to him we owe, therefore, the first complete edition of the Zend-Avesta. The work is entitled *Zend-Avesta, or the Religious Books of the Zoroastrians, edited and translated, with a Dictionary, Grammar, &c., by N. L. Westergaard. Vol. I. The Zend Texts* (Copenh., 1852-54); but of the two remaining volumes nothing has yet appeared. Westergaard knows too well the enormous difficulties with which the study of the Zend-Avesta is beset to come forward with a hasty translation, grammar,

stances, and, unfortunately, without sufficient reason. The first deviation is with regard to the word *Spitama*, which he translates "holy," in accordance with Burnouf's explanation, which was assented to by all European scholars for a long time. But in Pahlavi it is translated by the patronymical adjective *Spitāmān*, "the Spitaman, or descended from Spitama" who was the ancestor of Zarathushtra in the ninth generation, as recorded in the Pahlavi books. The Dasturs' tradition confirms this explanation, and the word *spitama* never occurs in any other

connection with the meaning of "holy." The other deviation is with regard to the word *shāitīm*, which Spiegel translates "possibility," but the Pahlavi translates more correctly by *āsānīh*, "comfort." It is derived from the root *khshi*, 'to reside,' and the meaning of the sentence in which it occurs, is that a place was made delightful which had previously been nowhere habitable. Spiegel now appears to prefer comparing *shāitīm* with the Persian *shādī*, "pleasure, joy," which is more in accordance with the Pahlavi.

and dictionary; he knows that none but he who spends many years in mere preparatory studies is able to give anything like a correct translation of even a portion of the Zend-Avesta. As a first edition of all the Avesta texts, Westergaard's work deserves much praise; he follows, in most cases, the best manuscripts; but if he finds their readings decidedly incorrect, he amends them according to sound philological principles. Compound words, so far as he could discover them, are always marked. From a careful perusal of his work, one may gather that Westergaard understood already a good deal of the texts, and had extensive collections of words, forms, various readings, &c., at his disposal. In every respect except typography, Westergaard's edition of the Avesta texts is far preferable to that of Spiegel, but he did not add the Pahlavi translations.

Passing over some small treatises by Spiegel, published occasionally in the Journal of the German Oriental Society and the Transactions of the Bavarian Academy, of which the best was his essay on the 19th Fargard of the Vendidad, we may now proceed to speak of the researches in the sacred writings of the Parsis made by the author of these Essays.

He commenced the study of the Avesta language in the autumn of 1852, shortly after the publication of the first number of Westergaard's edition of the Zend-Avesta containing the Avesta text of the Yasna. He was already acquainted with the results arrived at by Burnouf, which knowledge was chiefly due to Brockhaus's valuable compilation already noticed. But he was quite convinced, at the very outset of his studies, that, from all that had been hitherto written on the Avesta language and the Zend-Avesta, one could obtain little but merely elementary information on the subject. Actuated by mere love of these ancient records, and cherishing the hope of making some discoveries in this *terra incognita*, he set about the task of instituting inquiries into these sacred texts. He possessed no other aids than those which were accessible to all other

scholars, while Spiegel and Westergaard had all the manuscripts, or copies thereof, and the Pahlavi and Sanskrit translations, at their disposal. Westergaard's edition of the Yasna enabled the author to commence this study, but it was soon apparent that unusual difficulties attended every step in this branch of philological study. He first directed his attention to the metrical portions of the Yasna, called the five Gâthas, or hymns, the explanation of which had never been attempted before by any Oriental scholar. It is true Spiegel first observed that their language is different from the usual Avesta language to be found in the Vendidad, Yashts, Visparad, and the other parts of the Yasna; but he rested satisfied with pointing out some of the most striking differences, such as the constant lengthening of final vowels, and had never undertaken to translate these hymns. The author first tried to make out the meaning of a few lines by means of Anquetil's translation, but was soon convinced of its utter insufficiency even as a guide for ascertaining the general meaning. In the Vendidad and the other books Anquetil may guide one in this respect, but not in the Gâthas. The chief reason is the peculiarity of these hymns as to language and ideas; they contain no descriptions of ceremonies and observances, like the Vendidad, nor any enumeration of the glorious feats of angels, like the Yashts, but philosophical and abstract thoughts, and they differ widely from all other pieces contained in the Zend-Avesta. As they have been unintelligible to the Parsi priests for more than two thousand years, we could not expect Anquetil to give even an approximate account of their general contents. As Anquetil's work afforded no assistance, it became necessary to take the trouble of collecting all the parallel passages throughout the Zend-Avesta, and arranging them alphabetically. The index of Brockhaus to the Vendidad, Yasna, and Visparad was a considerable aid; but it was necessary to make an index to the Yashts, which form about one-half of all the Avesta texts extant, and were for the first time published

in Westergaard's edition. Being convinced, like Burnouf, that the language of the Vedas stands nearest of all Aryan dialects to the Avesta language, the author betook himself to the study of the sacred writings of the Brahmans, especially that section which is called the *Rigveda Samhitâ*, being a collection of rather more than a thousand very ancient hymns. Only one-eighth part of this large work being published at that time, it was necessary to copy out from a manuscript, kindly lent by Professor Benfey at Göttingen, the remaining seven parts. After that was done, an alphabetical index, at least to some portions of this extensive collection of hymns, had also to be made; but in this tedious work assistance was given by a friend, GOTTLOB WILHELM HERMANN (a young clergyman in Würtemberg), who possesses a remarkable knowledge of Sanskrit. Not content with these aids, the author commenced the study of Armenian (which is affiliated to the Iranian languages), and also that of Pahlavi (being already acquainted with modern Persian). The study of Pahlavi, which language resembles a mixture of Persian and Chaldee, was much facilitated by his being acquainted, to a certain extent, with all Semitic tongues, which knowledge he owed chiefly to his great teacher, Professor EWALD, at Göttingen. After these preparations, the philological operations were commenced in the following manner:—First, all the other passages were examined where the word or form to be investigated occurred, in order to ascertain its approximate meaning. But the parallels referred to being often as obscure as the passage upon which they had to throw light, it was frequently necessary first to make out their meaning also by a reference to other parallels. The approximate meaning of the word being thus arrived at, in most cases after much trouble, it was confirmed or modified by means of a sound etymology; first applying to those words and forms of the Avesta language itself which there was reason to suppose to be cognate to the word in question, and then consulting the Vedas, especially the

hymns of the Rigveda. There being neither index nor glossary to these hymns, the same trouble had to be taken with them as with the Zend-Avesta, in order to ascertain from parallels the meaning of the Vedic word referred to. When no satisfactory result was obtained by these means, further search was made in modern Persian and Armenian, and now and then in Latin and Greek also. Modern Persian, especially in its older form, commonly styled Parsi, was of the highest value for such etymological researches. But an appeal to this genuine niece of the sacred language of the Zend-Avesta is in general more difficult, and subject to greater liability of error, than that to Vedic Sanskrit, which is an elder sister of the Avesta language. In modern Persian a good many Avesta words are preserved, but they have undergone such great changes as to make them hardly discernible by a somewhat inexperienced etymologist. Such corruptions of the ancient words are, however, reducible to certain rules, which, being only partially known as yet, had first to be discovered. To illustrate these remarks on the corruption of ancient words in modern Persian by some examples, we may take the Avesta *zaredaya*, "heart," which has become *dil* in modern Persian; *sareda*, "year," is *sâl*; *kerenaoiti*, "he makes," is *kunad*; *âtarsh*, "fire," is *âtash*; &c. In Sanskrit, as the elder sister, the corresponding words are much easier to recognise: thus, *zaredaya* is *hṛidaya*, *saredha* is *sharad*<sup>1</sup> (in the Vedas), *kerenaoiti* is *kṛinoti* (the Vedic form, altered in classical Sanskrit into *karoti*), *âtar-sh* is *athar* (preserved only in its derivative *atharvan*, "fireman, priest"), &c. Of the ancient grammatical forms, such as the distinctive terminations of cases, tenses, &c., nothing remains in modern Persian, but all are extant in Vedic Sanskrit.

<sup>1</sup> Spelt as pronounced; the letter ç, generally used by European Orientalists, misrepresents the sound of the palatal sibilant, which is that of *sh* in *sheet*, or *ss* in *assure*. The risk of leading to mispronunciation (which is

by no means an imaginary evil) more than counterbalances any etymological advantage that can be gained by using *k*, *g*, and *ç* to represent palatal sounds.

From these remarks, it will be readily perceived that Sanskrit must be of much more use than modern Persian in deciphering the Avesta language.

The first fruit of these laborious researches was an attempt to explain the forty-fourth chapter of the Yasna (forming a part of the second Gâtha), which appeared in the *Journal of the German Oriental Society* (1853-54). On account of the great difficulty of the subject, and the incompleteness of the intended preparations, at that early date it was impossible to be certain of many of the interpretations proposed. But being convinced, from this first attempt, that the Gâthas contained the undoubted teaching of Zarathushtra himself, as he imparted it to his disciples, the author thought it worth the trouble to pursue these studies six years longer, and published the results of his laborious investigations in a work entitled, "*The Five Gâthâs, or Collections of Songs and Sayings of Zarathushtra, his Disciples and Successors*," edited, translated, and explained (2 vols., Leipzig, 1858-60). It contains the text, revised according to philological principles, and transcribed into Roman characters, a literal Latin translation, a free translation into German, and a complete critical and philological commentary, with introductions to each of the seventeen chapters, and concludes with an introduction to the whole. The basis of the whole work is the commentary, which gives, at full length, the results of a comparison of all parallel passages in the Zend-Avesta and the Veda, and the etymological researches in the Avesta and cognate languages, together with a partial review of the traditional explanations, so far as they were accessible in a bad transcript of Neryosangh's Sanskrit translation of the Gâthas. Some portions of this work, much revised, will be hereafter submitted to the reader in the third Essay.

About six months after the publication of the first part of this work, SPIEGEL published a translation of the whole Yasna (including the Gâthas), together with the Visparad. In this translation of the Yasna he appears to have relied

chiefly upon Neryosangh's Sanskrit version, which, in its turn, is a mere echo of the Pahlavi translation. This is, no doubt, the traditional interpretation; but, unfortunately, the tradition goes but a short way back in the history of such ancient writings as the Gâthas, which had evidently become as unintelligible (from age or difference of dialect) in the time of the Pahlavi translators as they are to the Dasturs of the present day. Any translation based upon such imperfect tradition can claim little attention as a work to be relied on.

Spiegel had previously (in 1856) published his "Grammar of the Huzvâresh Language," a term applied to Pahlavi, and usually written *zvárish* by Persian writers; it appears, however, to mean the peculiar mode of writing adopted in Pahlavi, in which Semitic words (or other obsolete forms) could be substituted by the writer for their Iranian equivalents, and would be read by the reader just as if the Iranian words had been written. This mode of writing is by no means peculiar to Pahlavi, for even in English we often write forms which are strictly analogous to Huzvârish, such as viz., i.e., e.g., lb., %, £ s. d., Xmas, &c., which we generally read as if they were written "namely," "that is," "for example," "pound," "per cent.," "pounds, shillings, and pence," "Christmas," "et cetera." Spiegel's grammar was based upon the forms he found in the Pahlavi translations of the Avesta, and in the Bundahish; and so far as the collection and arrangement of these forms was concerned, it was very complete and useful; but he was unfortunate in his explanations of the Huzvârish forms, and so many of these explanations have since been disproved, that his grammar is practically obsolete, and likely to mislead.

In 1860 Spiegel published, as a second part of his Huzvârish grammar, a work on the traditional literature of the Parsis, illustrated by quotations from the original texts, with translations, and a glossary. This work contains many valuable notices of such Pahlavi texts as were acces-

sible to him, especially the Bundahish, Bahman Yasht, Minokhird, and the Pahlavi translations of the Vendidad, Yasna, and Visparad; together with some allusions to the Vajarkard-i-dîni, Ardâ-Vîrâf-nâmah, Sad-dar Bundahish, Zaratûsht-nâmah, Changhraghâch-nâmah, 'Ulamâ-i-Islâm, Jâmâsp-nâmah, the Rivâyats, and a few minor writings. With some of the longest of the Pahlavi writings Spiegel was then unacquainted, and he was inclined to identify the Shâyast-nashâyast with the Sad-dar Bundahish, not being aware that it is the name applied to the Pahlavi Rivâyat by the Dasturs, and that there is also a Persian book of the same name extant.

Before proceeding to later researches, some other publications relating to the Zend-Avesta have to be mentioned. LASSEN, the well-known Sanskrit scholar, published an edition of the Avesta text of the first five chapters of the Vendidad (Bonn, 1851); but he added neither translation nor explanatory notes.

MAX DUNCKER, the author of a "History of Antiquity" which is highly valued in Germany, treated of the ancient Persian religion, its sacred books and prophets, in the second volume of his work. Although himself a mere historian, and no Oriental scholar, he succeeded in drawing a fine and correct general picture of ancient Iranian life, according to the reports of the Greeks and the modern researches in the Zend-Avesta.

WINDISCHMANN, a Roman Catholic clergyman of high position at Munich, published two valuable essays, one on the deity Anaitis worshipped by the ancient Persians, and mentioned, under the name Anâhita, in the Yashts (Munich, 1856); the other was a translation of the Mihir Yasht, with notes (Leipzig, 1857). His latest researches were published, after his premature death, under the title of "Zoroastrian Studies," edited by Spiegel (Berlin, 1863). This work contains a very useful translation of the Bundahish, with extensive explanatory notes and essays upon several of its subjects, including a translation of the first



half of the Fravardin Yasht. His translations were a great improvement on those of Anquetil, being made on scientific principles. In the case of the Bundahish, he had really to rely upon the single text published by Westergaard, as previously mentioned; for Anquetil's manuscript of the text was originally copied from the same codex, now at Copenhagen.

In 1864, BLEECK published an English translation of the Avesta, at the request of Seth Muncherjee Hormusjee Cama. This was merely a translation from the German of Spiegel, but the translator referred to the original text as a guide to his choice of words in many places, and in some instances he complains of the German version being quite as unintelligible as the Avesta text itself. This translation was intended for the information of the Parsis, but it has also been useful to that portion of the English public which takes an interest in Zoroastrianism, though unprepared to face the difficulty of foreign languages. It contains, of course, all the imperfections of Spiegel's translations.

The further researches of the author of these Essays were greatly facilitated by his being appointed, in 1859, superintendent of Sanskrit studies in Poona College, near Bombay. He was thus brought into contact both with Brahmans and Parsi priests, the present possessors of all the traditional Vedic and Zoroastrian lore that has not been lost. After a short interval, employed in learning Marâthi, the vernacular language of that part of Western India, and in the further study of English, he began his observations of the native modes of study, and followed them up by close inquiries regarding their rites and ceremonies. He had, in the first place, to unlearn much that he had learnt in Europe; and to his readiness in accepting the fact that European scholarship must often stand corrected before Indian tradition was probably due his ever-increasing influence over the natives, which enabled him, in the end, to obtain fuller information regarding their ceremonies than had ever previously been given to a European.

The Parsis had gradually lost much of their reluctance to discuss religious matters with Europeans, which had been engendered or aggravated by their bitter controversy with the missionaries, some twenty years before, and which had been brought to a climax by the publication of the Rev. Dr. Wilson's book before mentioned. They felt that this book was so far one-sided as to give a false idea of their religion, and they were naturally indignant at the sarcasms it contained.<sup>1</sup> But the progress of time and education had dissipated this ill-feeling, and they were delighted to find a European scholar who understood so much of their religion as to appreciate its good points without dwelling too severely upon those which are doubtful or objectionable. With a feeling of growing confidence, the priests discussed their ceremonies and sacred books, and the laity were glad to receive, from a European scholar, explanations of their older scriptures which had hitherto been nearly sealed books to all. To meet this increasing demand for information, a public lecture, "On the Origin of the Parsi Religion," was delivered on the 1st March 1861; and the first edition of these Essays was published in 1862.

In the cold season of 1863-64 the author undertook a tour in Gujrat, under Government patronage, to search for Avesta, Pahlavi, and Sanskrit manuscripts. During this tour he examined most of the Parsi libraries in Surat,<sup>2</sup> Nâwsâri, Bhroch, and Balsâr, and succeeded in purchasing several manuscripts for the Bombay Government, including

<sup>1</sup> Any personal ill-feeling which Dr. Wilson may have occasioned by his book soon disappeared; but it was many years before his habitual kindness, and conscientious efforts for the improvement of the natives of India, regained the confidence of the Parsis. On his death, however, in 1875, no one felt more deeply than the Dasturs themselves that they had lost one of their best friends, and

that in his controversy with them he had only acted as his duty compelled him.

<sup>2</sup> The only Parsi priest in Surat who knew anything of Anquetil Duperron was Dastur Kal-Khusro Darab, who recollected hearing that Dastur Darab had taught Anquetil the Avesta, and shown him the sacred fire, when disguised as a Parsi.

a very old copy of the Avesta text of the Yasna, an old copy of the Vendidad with Pahlavi, and a Vendidad-sâdah written in 1626. Some other manuscripts were presented to him as tokens of personal respect on the part of their owners. Among these was a very old manuscript containing the Visparad with Pahlavi, Hâdôkht Nask, Pahlavi Rivâyat, Ardâ-Vîrâf-nâmah, Bundahish, and several minor texts, written in 1397; also copies of the Nîrangistân, Shikand-gumâni, &c. With regard to Sanskrit translations, he could find none of the Yasna extending beyond the Srôsh Yasht; and of the Vendidad, only Fargards viii. 79, 80, and ix. 1-4 (Westerg.), appear to have been ever translated into Sanskrit. He also saw a Sanskrit Sîrozah and an incomplete Avesta-Sanskrit glossary. At Nâw-sâri he found two copies (one in Avesta and the other in Avesta with Pahlavi) of a book called the Vaêtha Nask, from its beginning with the word *vaêtha*; and other copies of it were seen elsewhere. Both its Avesta and Pahlavi were full of grammatical errors, and there is reason to believe that this work was fabricated by some Dastur more than a century ago, for the purpose of settling the inheritance of the children of a non-Zoroastrian wife, which it fixes at one-half the property, while the widow is to receive the other half. This is contrary to the opinion of most Parsi priests, who would consider such children not entitled to any share of the paternal property, although there appears to be nowhere, in the Avesta texts extant, any direct prohibition of intermarriages between Zoroastrians and non-Zoroastrians.

After his return to Poona, in 1864, the author recommended the Government of Bombay to employ Dastur Hoshangji Jamaspji, a younger brother of the high-priest of the Parsis at Poona, to prepare editions of several Pahlavi works for publication; and he subsequently undertook to revise these works, and see them through the press, on his return to Germany in 1866. He also delivered a lecture, "On an Original Speech of Zoroaster"

(Yasna xlv.), before an almost exclusively Parsi audience, at Bombay, on the 8th October 1864, at their special request. And in pursuance of his schemes for encouraging Parsis in the study of their religious literature, the proceeds of this lecture were appropriated as prizes for the best translations, by Parsis, of two Pahlavi works, one of which, the Pandnâmah of Adarpâd Mâraspend, was published in 1869.

Turning back to Europe, we find a young and industrious scholar, JUSTI, of Marburg, publishing a "Handbook of the Zend Language" (Leipzig, 1864), containing a dictionary (Avesta and German) of all words in the texts published by Westergaard, a grammar, and selections for reading, all printed in Roman type. This dictionary is a very useful compilation in a handy form, and, so far as arrangement is concerned, it leaves little to be desired; but having been prepared with too little study of the texts, it is often incorrect in its definitions, and is therefore likely to perplex the careful student, and mislead the unwary, unless it be used rather as a handy index than a complete dictionary. Many of these defects will probably disappear in a second edition, which ought also to include the Avesta words peculiar to the Zend-Pahlavi glossary and Nîrangistân; but the Avesta dictionary long ago promised by Westergaard would be more welcome, and be used with more confidence.

In 1868 Justi also published a translation of the Bundahish, with the Pahlavi text lithographed and transliterated into Persian characters, and a glossary, in which the Pahlavi words are printed in Persian type. From some misconception, he claims, on the title-page, to have published the Bundahish for the *first time*, whereas the lithographed text had been already published by Westergaard in 1851, and translations had been published by Anquetil in 1771, and by Windischmann in 1863. Justi had the advantage of collating another recension of the text, contained in a Pahlavi MS. at Oxford and a Pâzand

MS. in London, both of which have evidently been derived from the very old MS. written in 1397, and presented to the author of these Essays at Surat, as mentioned above. The translation is, therefore, more correct than its predecessors, though blunders are not unfrequent. Justi argues that the Bundahish is not older than the time of Firdausi, and its statement about the accession of the Arabs cannot, of course, be more than three centuries older; but many of the other signs of late date which he relies on are fallacious. It seems plausible enough to argue that the more old forms of words a MS. contains, the older it must be; but when one finds old forms substituted in a modern MS. for later forms in a MS. five hundred years old (as often happens in Pahlavi), this argument evidently fails, and we have to suspend our judgment until the period when the later forms first arose has been historically ascertained. With regard to the Bundahish, it has probably been too hastily assumed that it is a single continuous work; it may be half-a-dozen fragments, either of the same or various works, thrown together in different orders by different writers, as the MSS. vary in arrangement, and the fragments constituting Anquetil's Chapters xxviii., xxix., xxx., and xxxii., have been hitherto found only in the MS. at Copenhagen, and its two modern copies. This fragmentary condition of the book is more consistent with the supposition of its antiquity than of its later origin; it also explains how some fragments may be much older than others. However this may be, the arrangement of the fragments in the Copenhagen MS. is probably that adopted in the latest edition, as it is most consistent with the idea of a continuous text.

The author of these Essays, after his return to Germany in 1866, revised and published, for the Government of Bombay, some of the Pahlavi works prepared by Dastur Hoshangji, as mentioned above. The first of these was the "Old Zend-Pahlavi Glossary," which is found in two of the oldest Pahlavi MSS. extant. The text was printed

in the original character, with an interlinear transliteration in italics, and accompanied with an introduction, English translation, and alphabetical index to the Avesta words, arranged as an Avesta glossary. The introduction treated, first, of the age and origin of Pahlavi; and, secondly, of the age and value of the glossary; and it contained the first systematic attempt to connect the Pahlavi of the Sasanian inscriptions with that of the Parsi books. This glossary was published in 1867, and was followed in 1870 by the "Old Pahlavi-Pâzand Glossary," of which the text and index had likewise been prepared by Dastur Hoshangji. The index, which was arranged as a Pahlavi-English glossary, was considerably enlarged by the addition of all the Pahlavi words in the "Zend-Pahlavi Glossary." And the work was preceded by a long and important introductory essay on the Pahlavi language, in which the nature of that language was, for the first time, fully and critically examined, and a sound basis laid for future investigations. This essay began with a history of the researches in Pahlavi literature, inscriptions, and numismatics which had been made in Europe. It then proceeded to discuss the meaning of the terms Pahlavi and Huzvârish, identifying Pahlavi with Parthian or ancient Persian, and explaining Huzvârish as the mode of writing Pahlavi with a large intermixture of foreign or obsolete words. It next deciphered several Sasanian inscriptions, and compared their language with that of the Parsi books, with the view of determining the character of Pahlavi, which it defined as a Semitic language, with an admixture of Iranian words, and a prevailing Iranian construction, if we look only to the way it is written (all the pronouns and particles, and most of the common words, being usually Semitic); or as a purely Iranian language if we consider only the way in which it is read; and to this practice, of reading the Iranian equivalents of the written Semitic words, it attributed the total disappearance of these Semitic words in modern Persian as soon as

the writers began to write as they spoke. The essay concluded by discussing the origin and age of Pahlavi, and showed that traces of that language can be discovered in some short inscriptions of the fourth and seventh centuries B.C. Although this glossary was originally published by Anquetil in his *Zend-Avesta* in 1771, it was in such a modified form that it remained for a century practically useless.

Shortly after the publication of the first of these glossaries, the author of these *Essays* was appointed Professor of Sanskrit and Comparative Philology at the University of Munich, where he continued to publish, from time to time, short essays on subjects connected with Parsi literature; among them an essay "On the Present State of Zend Philology" (1868), in which he sought to correct the misapprehensions of other scholars with regard to the meanings of certain Avesta words. Also a translation of the eighteenth Fargard of the *Vendidad*, with a commentary (1869); and an essay on the *Yathâ-ahû-vairyô*, one of the most sacred formulas of the Parsis, with a translation of its commentary in *Yasna xix.* (1872).

The last of his works connected with the Parsi religion was the revision and publication of Dastur Hoshangji's edition of "*The Book of Arđâ-Vîrâf*" (1872), and its glossary (1874). In the preparation of these works, and also in the Pahlavi-Pâzand glossary, he was assisted by an English friend, E. W. West, whose attention had been first directed to Pahlavi by the discovery of inscriptions in that language at the old Buddhist caves of Kanheri, about twenty miles north of Bombay. To the Pahlavi text and transliteration of the book of *Arđâ-Vîrâf* were added the texts and transliterations of the tale of *Gôsht-i Fryânô* and the *Hâdôkht Nask*, with English translations of all three texts, and introductory essays describing the manuscripts used, the system of transliteration adopted, and the contents of the texts. The glossary, which was prepared by West from the original texts and from materials sup-

plied by Dastur Hoshangji, was arranged in the alphabetical order of the Pahlavi characters, as compared with their modern Persian equivalents. It forms a complete index to the three texts, and to some Pahlavi fragments which had been published, but not glossarised, in the introductions and notes to the previous glossaries. It would be a great assistance to scholars if other Pahlavi texts were published in a similarly complete manner, but the labour of doing so, with sufficient accuracy, is alarmingly great. To the glossary was added an outline of Pahlavi grammar.

Besides assisting in the publication of Dastur Hoshangji's works, WEST had also published "*The Book of the Mainyô-i-khard*" (1871) which professes to give the utterances of the Spirit of Wisdom on many of the doctrines and details of the Parsi religion. In this work the Pâzand text and Neryosangh's Sanskrit translation were printed in Roman type, and accompanied by a glossary of all the Pâzand words, with an outline of Pâzand grammar.

Passing over some short essays, such as Sachan's "*Contributions to the Knowledge of Parsi Literature*," and also larger works of more pretension, such as Spiegel's "*Iranian Antiquities*," this account of European researches may be concluded by a short notice of some French works.

A new French translation of the Avesta is in the course of publication by C. DE HARLEZ, Professor at the University of Louvain, in Belgium. The first volume (1875) contains a translation of the Vendidad, with an introductory historical account of Zoroaster and the Avesta, and some details regarding Zoroastrian doctrines and ceremonies. The second volume (1876) contains translations of the Visparad, Yasna, Hâdôkht Nask, and the first ten Yashts of Westergaard's edition of the texts. These translations are based not only upon Spiegel's translations, but also upon the works of all other scholars hitherto published, which have been carefully compared with the original text by M. de Harlez, who has selected the most satisfactory explanations, or modified



them in accordance with his own researches. He has endeavoured to give the meaning of the text without being slavishly literal in his translation, because the French language, in his opinion, does not tolerate strictly literal translation where the meaning is obscure. This is unfortunate, as there are many obscure passages into which it would be very hazardous to import more meaning than the original text implies. Perhaps it would be more correct to say that French writers, like Orientals, cannot tolerate that strict accuracy of translation which seems so desirable to Teutonic scholars.

With regard to the Vendidad, it may be noticed that all translators have been misled into admitting Avesta quotations, made by the Pahlavi commentator, as integral portions of the Avesta text. This mistake has arisen from the Avesta text being printed separate from the Pahlavi, instead of alternating with it as in the original manuscripts. Neither the writers of the Vendidad Sâdah, nor the European editors of the texts, have been always able to distinguish these quotations from the original text; nor is it sometimes easy to do so; but Vend. i. 4 (i. 2, Westerg.) consists of four such quotations which form part of the Pahlavi commentary.

A young French scholar, JAMES DARMESTETER, has recently engaged in the study of the Avesta texts in a strictly scientific manner, and has published several essays of considerable importance. Among these may be mentioned his "Zend Notes," and "Notes on the Avesta," in which he traces the philological relations of many Avesta words, for the purpose of fixing their meanings. His essay on "Haurvatâd and Ameretâd" (1875) traces the history of these two ideas, health and immortality, as they first became personified as archangels who oppose Tauru and Zairicha, the demons of sickness and death; secondly, as these archangels acquired the attributes of protectors of water and vegetation, and their opponents became the demons of hunger and thirst; and finally, as their names

became corrupted into Khurdâd and Murdâd, when there appeared a tendency to treat them as titles of fire and the angel of death. This account of these two Ameshaspentas is ably supported, and to a great extent substantiated, by quotations from the Avesta and Veda.

His latest work is an exhaustive essay "On Ormazd and Ahriman" (1877), in which he has applied the method of comparative mythology to explain the myths, equally with that of comparative philology to explain the texts. The conclusion he arrives at is, that Mazdayasnanism was originally a dualism which taught that the universe was created by two beings, Ahuramazda, who is luminous and good, and Angra-mainyu, who is gloomy and bad; and the history of the universe is a history of their struggles for supremacy. Ahuramazda can be traced back to Asura, the supreme god of Indo-Iranian times, and is the representative of Varuna, Zeus, or Jupiter. But Angra-mainyu is a later idea of the Iranians only, although he takes the place of the Indo-Iranian serpent-demon who fought with the fire-god in storms. This dualism satisfied the popular mind, but philosophers found it necessary, in the end, to set up a First Cause, whom they called Boundless Time, or Destiny, and from whom they imagined that both the creative beings proceeded. These conclusions, so far as the primary dualism is concerned, will hardly be accepted by the Dasturs as a correct view of Zarathushtra's teachings. The Parsis are now strict monotheists, and whatever may have been the views of former philosophical writings, their one supreme deity is Ahuramazda. Their views of Angra-mainyu seem to differ in no respect from what is supposed to be the orthodox Christian view of the devil. Whether Darmesteter's conclusions regarding the dualism can be fully maintained is rather doubtful; the question depends rather upon the exact meaning of a few difficult passages in old writings, which are confessedly mere fragments, than upon the wide generalisations of comparative mythology, which may easily mislead.

## III.—ZOROASTRIAN STUDIES AMONG THE PARSIS.

Before concluding this Essay, we may briefly notice the efforts of the Zoroastrians themselves to preserve and elucidate their ancient religion and literature.

The Persian cuneiform inscriptions inform us that the Achæmenian kings believed in Ahuramazda, and that their language was closely allied to that of the Avesta; in fact, the period of their rule appears to have been the Augustan age of Zoroastrian literature, when it was completed and arranged in twenty-one books, called *Nask's*, each indexed by one of the twenty-one words composing the sacred *Yathâ-ahû-vairîyô* formula. This period is approximately mentioned in the book of *Arđâ-Vîrâf*, when it states that for "three hundred years the religion was in purity, and men were without doubts."

We know from classical writers that Alexander, in a drunken frolic, burnt the citadel and palace of the Achæmenian kings at Persepolis, in which one of the two complete copies of the Zoroastrian literature had been deposited; thus one copy was burnt, and the other is said to have been plundered by the Greeks. Any other copies, more or less partial, must have suffered greatly during the next 550 years, while the Zoroastrian religion received little support from either Greeks or Parthians, although the fourth book of the *Dînkard* mentions that *Valkhash* (*Vologeses*) the Ashkanian ordered all extant writings to be collected and preserved.

The earlier kings of the Sasanian dynasty collected and rearranged the scattered writings, and the more peaceable of the later kings encouraged literary pursuits; but the Mohammedan conquest of Persia, and the troubled times which followed, swept away nearly all these writings, notwithstanding two or three attempts of leading Zoroastrians to preserve what was still extant. Of these attempts it is recorded, at the end of the third book of the *Dînkard*, that

Adarpâd-i Adarfrobag-i Farukhzâdân collected all the old writings he could find; and this collection falling into decay, was again copied by Adarpâd-i Admîtân, and arranged in the form of the Dinkard, the fourth and fifth books of which appear to contain the sayings of Adarfrobag-i Farukhzâdân, and those he selected from the religious books. Of the subsequent fate of the Dinkard more will be said in the next Essay.

The Zoroastrian fugitives who settled on the western shores of India found it difficult to preserve all their religious ceremonies and literature, and frequently applied to their persecuted brethren in Persia for information during the first ten centuries after the Mohammedan conquest. Parsi writers may probably exaggerate the ignorance of their forefathers in India, as it was during these dark ages that one of their priests, the famous Neryosangh Dhaval, was able to translate several of their religious books from Pahlavi into Sanskrit. Among these books are the Shikand-gumâni, Mainyô-i-khard, and the greater part of the Yasna, the translations of which exhibit a knowledge of the original Pahlavi that is hardly yet surpassed by modern Dasturs. Neryosangh appears to have aimed at popularising the obscure Pahlavi texts by transliterating them into Pâzand; but why he should have added a Sanskrit translation is not so apparent, unless it were for the information of strangers, or as a somewhat unnecessary stepping-stone to a Gujrati version. As manuscripts of the early part of the sixteenth century are still extant, which have descended from Neryosangh's writings, it is evident that he must have lived as early as the fifteenth century; and judging from their genealogies, the present Dasturs are inclined to think that he flourished about that time.

The Parsis are also indebted, to some priests of these dark ages, for the successive copies of their sacred books which have preserved their religious writings from total destruction. The oldest of these copyists whose manu-

scripts still survive was Mihrâpân-i Kaî-Khusro-i Mihrâpân-i Spendyâd-i<sup>1</sup> Mihrâpân-i Marjpân-i Bahrâm, who appears to have been a voluminous though rather careless copyist, as we find his name in many colophons dated about 550 years ago. He seems to have completed the book of Arđâ-Virâf and Gôsht-i Fryânô (copied in K<sub>20</sub> now at Copenhagen) on the 18th of the tenth month A.Y. 690; the first part of the so-called Pahlavi Shâhnâmah (now in the library of Dastur Jamaspji at Bombay) on the 11th of the sixth month A.Y. 691, and the latter part on the 19th day of another month in the same year; the Yasna with Pahlavi (now at Copenhagen) on the 27th of the tenth month A.Y. 692; another copy of the same (now in the library of Dastur Jamaspji at Bombay) on the 19th day of the eleventh month A.Y. 692; the Vendidad with Pahlavi (now at Copenhagen) on the 24th day of the fourth month A.Y. 693; the Shâyast-lâ-shâyast (copied in K<sub>20</sub> now at Copenhagen) on the 9th day of the seventh month A.Y. 700; and the Hâdôkht Nask (copied in the same) on the 18th day of the ninth month A.Y. 720; also the Vendidad with Pahlavi (now in the India Office Library at London) seems to be in his handwriting, but the colophon is lost. Of these eight manuscripts, four are still extant in Mihrâpân's handwriting; three we know only from copies taken about five hundred years ago, and now contained in the manuscript K<sub>20</sub> at Copenhagen; and the handwriting of the Pahlavi Shâhnâmah is so like that of K<sub>20</sub>, that it may be a similar copy from Mihrâpân's manuscript. Three of his books were copied at Kambâyat from manuscripts (*yadman nipîk*) written by Rustam-i Mihrâpân-i Marjpân-i Dahishnyâr, who may have been his great-grand-uncle.

Passing on to later times, we find the arrival of the Iranian Dastur Jamasp (surnamed Wilâyati, "foreign") giving a considerable impulse to the study of religious literature among the Indian Parsis. He is reported to have left Persia on the 27th November 1720, and to have

<sup>1</sup> Once written Spendyâr.

given the Dasturs at Nawsari, Surat, and Bhroch much information regarding the customs and learning of the Zoroastrians in Persia. The chief Dastur at Nawsari, Jamasp Asa, became celebrated for his learning, and at his death, about 125 years ago, left a large library of manuscripts, which has become much scattered among his posterity, now in the fifth generation. The visit of Dastur Jamasp Wilâyati appears to have first called the attention of the Indian Parsis to the fact that their calendar was exactly one month behind that of their Persian brethren. This was a matter of some importance, as it would, in their opinion, destroy the efficacy of their prayers if the wrong month were mentioned, and it altered the date of all their festivals. It was not, however, till after further inquiries in Persia, and the arrival of another priest therefrom, that several Indian Parsis determined to adopt the Persian calendar, which they did on the 17th June 1745, corresponding to the 29th day of the ninth month A.Y. 1114 of the Persian reckoning, which they styled *qadîm*, "ancient," while the old Indian reckoning, which has been retained by the majority of the Parsis, is styled *rasmî*, "customary," or *shâhanshâhî*, "imperial;" the term *qadîm*, however, when found in older documents, is said to mean the old reckoning of the Indian Parsis.

This alteration in the calendar, and several small alterations in ritual in accordance with Persian usage, such as pronouncing *vohî* for *vohû*, constituted a complete schism requiring a distinct priesthood, and occasioned much controversy. The old-calendar party accounted for the difference in reckoning by supposing that the people in Persia had forgotten to insert an intercalary month which their fugitive brethren had remembered to do shortly after their flight from the Mohammedans: if this were the case, it is difficult to understand why the intercalary month was not again inserted every 120 years, according to the supposed practice. To support this theory it became necessary to prove, from the religious books, that such an

intercalary (*kabîsah*) month was therein enjoined, and this led to the *kabîsah* controversy, in which the chief advocates for the intercalation were Dastur Aspendiarji Kâmdinji of Bhroch, who published a book on the subject in 1826, and Dastur Edalji Dârâbji of Bombay, who published the book of the Khorehe-Vêhîjak in 1828. Their chief opponent was Mullâ Fîrûz, who published the *Avîjeh-Dîn*, in 1830, to refute Dastur Edalji's views. Much of the controversy turns upon the meaning of one or more Pahlavi words, generally read *vêhîjakêk*, which Dastur Edalji translates as "intercalary," and Mullâ Fîrûz explains as referring to new-year's day, or the beginning. In some cases the word cited means evidently "additional," but none of the passages quoted seem to bear much on the question of an intercalary month, either one way or the other, although Dastur Edalji has mistranslated one obscure passage so as to prove his case. That there must have been some mode of keeping the calendar in accordance with the sun in former times appears evident from the *Bundahish* (p. 59, Westerg.), where two of the *gahanbâr* festivals are made coincident with the longest and shortest days respectively; but there seems to be no account in the Parsi books of the mode adopted for the rectification of the calendar.

The growing demand among Parsis for further information regarding the contents of their sacred books was met, to some extent, by the publication (in 1843) of the *Yasna* text in Gujrati characters, with a Gujrati translation, by ASPANDIARJI FRAMJI; and a similar translation of the *Vendidad* was made about the same time. These translations are noteworthy as being the latest Parsi works of this nature which are free from European influence, and can therefore be consulted by European scholars as the last embodiment of pure traditional information.

The foremost of the Parsi writers who represent the period of transition from confidence in old traditions to reliance on European scholars, is Dastur PESHOTANJI

BEHRAMJI SANJÂNÂ, the present high-priest of the Bombay Parsis of the predominant sect. In 1848 he published the Pahlavi text of the *Vajarkard-i-dînî*, from a modern copy of an old manuscript at Surat: this is probably the first book printed with Pahlavi type. In 1853 he published a Gujrati translation of the Pahlavi *Kâr-nâmak-i Ardashîr-i Pâpakân*, which is a fairly good specimen of correct translation. Before the publication of his "Grammar of the Pahlavi Language" (in Gujrati, 1871), Dastur Peshotanji had ample opportunity to study the views of European scholars; and his grammar, which is very complete, though rather too voluminous, is a great improvement upon the one or two Pahlavi grammars previously published by Parsi writers. He thinks that the pronunciation of the Semitic portion of the Pahlavi in Sasanian times has been correctly handed down by tradition, and that its variations from Chaldee are due to corrupt pronunciation when the words were first adopted, and not to mere misreading of the characters after the correct pronunciation was lost. This opinion, however, is not confirmed by reference to the inscriptions of Sasanian times; thus, the word traditionally pronounced *jânûn*, "become," is found inscribed *yahvân* in unambiguous Sasanian characters, exactly as had been anticipated by European scholars, whose proposed readings of several other Huzvârish words are fully confirmed by the Sasanian inscriptions. In some cases the inscriptions have contradicted the views of European scholars, so Parsi writers exercise a wise discretion in not departing from their traditional readings too hastily.

The latest work of Dastur Peshotanji, of which the first volume appeared in 1874, is the *Dinkard*, in which he gives the Pahlavi text with a transliteration in Avesta letters, a Gujrati and English translation, and a glossary of some selected words. This first volume contains about one-eighteenth part of the extant portion of the *Dinkard*, or about one-eighth of the third book, which is the least



interesting part of the work, and perhaps the most difficult to translate. Many improvements in the translation might be suggested, but it gives the meaning of the original as nearly as can be expected in a first translation of a difficult text. The second volume, published in 1876, completes the first tenth part of the extant text, and fully maintains the character of this edition of the Dînkard for accuracy.

The works of Dastur HOSHANGJI JAMASPJI have already been mentioned (p. 48-51) as having been revised by the author of these Essays, and published under his supervision. In their original state they displayed a very considerable knowledge of Pahlavi on the part of Dastur Hoshangji, who had disposed of many of the chief difficulties which might otherwise have troubled the reviser; most of the corrections required were due to additions, and to the progress of knowledge in the interval between the first preparation and the publication of the works. Dastur Hoshangji has also prepared an edition of the Pahlavi and Pâzand texts of the Shikand-gumânî, with a glossary of the Pahlavi words; and also an edition of the Avesta and Pahlavi texts of the Vendidad, with a glossary of the Pahlavi words; but neither of these works are yet published.

In 1866 a prize was offered by Seth Khurshedji Rustamji Kâmâ for a new Gujrati translation of the Vendidad, with a complete glossary of the words in the Avesta text. This translation was supplied, three years afterwards, by KAVASJI EDALJI KANGA, but was not published till 1874. It is based upon Westergaard's text and the best European translations which had appeared, and the writer has added, in many places, a good deal of explanatory commentary. This is likely to remain the standard translation for the use of the Parsi community, and it is to be regretted that its author has not avoided the mistake of translating Avesta quotations, made by the Pahlavi commentator, as part of the Avesta text, which

has been already noticed (p. 52) as a general error of translators. In addition to the quotations admitted into the text by M. de Harlez, he has translated the five quotations which constitute Vend. ii. 6 (Westerg.), and finds considerable difficulty in adapting them to the text, as might be expected. If he had consulted a manuscript of the Vendidad with Pahlavi he would have seen at once that these five sentences are merely quoted by the Pahlavi commentator to prove the correctness of his assertions. The fact that these Avesta quotations form no part of the text is noticed by Dastur Hoshangji in his manuscript edition of the texts of the Vendidad.

In concluding these remarks upon the progress of Zoroastrian studies among the Parsis, it may be mentioned that Dastur JAMASPI MINOCHIHARJI JAMASPASANA of Bombay has been engaged for many years in collecting materials for a Pahlavi dictionary, the first part of which is now in the press. This dictionary is likely to be exceedingly useful, being by far the largest collection of Pahlavi words hitherto made; and these are arranged in the order of the Sanskrit alphabet, which is convenient for a people speaking Gujrati. It will adhere strictly to traditional readings and interpretations, of which it ought to form a permanent record, valuable to all parties in these times of progressive transition.

Thus much had to be noticed regarding the general course of researches into the sacred writings of the Parsis. Slowly the ideas of past ages, buried for thousands of years in documents written in a language more or less unintelligible, begin to be unfolded; but many years and many laborers will be required to make this new field for antiquarian and philological research yield much fruit. The Dasturs, who are most concerned, and other younger, talented, and well-to-do members of the Parsi community, ought to consider it their duty to collect and multiply correct and unimproved copies of all the oldest manuscripts extant, and to supply themselves with all the

means (such as a knowledge of Sanskrit, Persian, Chaldee, &c.) now required for a successful investigation of the Avesta and Pahlavi languages, in order that they may study the contents of their manuscripts, and learn the foundations on which their religion rests. Let them not be discouraged if the results be not so flattering to their self-love as they anticipated. So far as their researches disclose what is good and proper in their religion, they must strengthen the belief in its divine origin; and so far as they disclose what is bad and improper, they merely indicate the corruptions introduced by human tradition. Such corruptions can be neither concealed nor defended with safety; but when discovered, they must be rejected as mere human inventions and superstitious errors. All religions have passed through human minds and human hands, and are therefore likely to abound with human errors; so that the man who believes in the infallibility of a book is but one step removed from the superstition of him who believes in the infallibility of a high-priest; he merely removes the idea of verbal inspiration from the broad daylight of the present, where its improbability would be too obvious, into the dim obscurity of the past, where difficulties become lost in the misty shadows of antiquity. Whatever is true in religion will bear the fullest investigation and most searching criticism; it is only error that fears discussion.

II.

*LANGUAGES OF THE PARSI SCRIPTURES.*



## II.

### LANGUAGES OF THE PARSI SCRIPTURES.

THE languages of Persia, commonly called Iranian, form a separate family of the great Aryan stock of languages which comprises, besides the Iranian idioms, Sanskrit (with its daughters), Greek, Latin, Teutonic (with English), Slavonian, Letto-Lithuanian, Celtic, and all allied dialects. The Iranian idioms arrange themselves under two heads:—

1. Iranian languages properly so called.
2. Affiliated tongues.

The first division comprises the ancient, mediæval, and modern languages of Iran, which includes Persia, Media, and Bactria, those lands which are styled in the Zend-Avesta *airyáo dānhārô*, "Aryan countries." We may class them as follows:—

(a.) The East Iranian or Bactrian branch, extant only in the two dialects in which the scanty fragments of the Parsi scriptures are written. The more ancient of them may be called the "Gâtha dialect," because the most extensive and important writings preserved in this peculiar idiom are the so-called Gâthas or hymns; the later idiom, in which most of the books of the Zend-Avesta are written, may be called "ancient Bactrian," or "the classical Avesta language," which was for many centuries the spoken and written language of Bactria. The Bactrian languages seem to have been dying out in the third century B.C., and they have left no daughters.

(b.) The West Iranian languages, or those of Media and

Persia. These are known to us during the three periods of antiquity, middle ages, and modern times, but only in the one dialect, which has, at every period, served as the written language throughout the Iranian provinces of the Persian empire. Several dialects are mentioned by lexicographers, but we know very little about them.<sup>1</sup> Of the ancient Persian a few documents are still extant in the cuneiform inscriptions of the kings of the Achæmenian dynasty, found in the ruins of Persepolis, on the rock of Behistun, near Hamadan, and some other places in Persia. This language stands nearest to the two Bactrian dialects of the Zend-Avesta, but exhibits some peculiarities; for instance, we find *d* used instead of *z*, as *adam*, "I," in the Avesta *azem*; *dasta*, "hand," in the Avesta *zasta*. It is undoubtedly the mother of modern Persian, but the differences between them are nevertheless great, and in reading and interpreting the ancient Persian cuneiform inscriptions, Sanskrit and the Avesta, although they be only sister languages, have proved more useful than its daughter, the modern Persian. The chief cause of this difference between ancient and modern Persian is the loss of nearly all the grammatical inflexions of nouns and verbs, and the total disregard of gender, in modern Persian; while in the ancient Persian, as written and spoken at the time of the

<sup>1</sup> In Sayyid Husain Shâh Hakikat's Persian grammar, entitled *Tuhfatul-'Ajam*, there are seven Iranian languages enumerated, which are classed under two heads, viz. (a) the obsolete or dead, and (b) such dialects as are still used. Of the obsolete he knows four: *Sughdî*, the language of ancient Sogdiana (*Sughdha* in the Zend-Avesta); *Zâulî* (for *Zâbulî*), the dialect of Zâbulistân; *Sakzî*, spoken in Sajastân (called *Sakastene* by the Greeks); and *Hirivî*, spoken in Herat (*Harôyu* in the Zend-Avesta). As languages in use he mentions *Pârsî*, which, he says, was spoken in Istakhar (Persepolis), the ancient capital of Persia; then *Darî*.

or language of the court, according to this writer, spoken at Balkh, Bokhara, Marv, and in Badakhshân; and *Pahlavî*, or *Pahlavânî*, the language of the so-called *Pahlav*, comprising the districts of Rai (*Ragha* in the Zend-Avesta), Ispahan, and Dinûr. *Darî* he calls the language of Firdausi, but the trifling deviations he mentions to prove the difference between *Darî* and *Pârsî* (for instance, *ashkam*, "belly," used in *Darî* for *shikam*, and *abâ*, "with," for *bâ*), refer only to slight changes in spelling, and are utterly insufficient to induce a philologist to consider *Darî* an idiom different from *Pârsî*.

Achæmenians (B.C. 500-300), we still find a great many inflexions agreeing with those of the Sanskrit, Avesta, and other ancient Aryan tongues. At what time the Persian language, like the English, became simplified, and adapted for amalgamating with foreign words, by the loss of its terminations, we cannot ascertain. But there is every reason to suppose that this dissolution and absorption of terminations, on account of their having become more or less unintelligible, began before the Christian era, because in the later inscriptions of the Achæmenians (B.C. 400), we find already some of the grammatical forms confounded, which confusion we discover also in many parts of the Zend-Avesta. No inscription in the vernacular Persian of the Arsacidans, the successors of the Achæmenians, being extant, we cannot trace the gradual dissolution of the terminations; and when we next meet with the vernacular, in the inscriptions of the first two Sasanian monarchs, it appears in the curiously mixed form of Pahlavi, which gradually changes till about A.D. 300, when it differs but little from the Pahlavi of the Parsi books, as we shall shortly see.

The second chief division of the Iranian tongues comprises the *affiliated languages*, that is to say, such as share in the chief peculiarities of this family, but differ from it in many essential particulars. To this division we must refer *Ossetic*, spoken by some small tribes in the Caucasus, but differing completely from the other Caucasian languages; also *Armenian* and *Afghanic* (*Pashtû*).

After this brief notice of the Iranian languages in general, we shall proceed to the more particular consideration of the languages of the Zend-Avesta and other religious literature of the Parsis.

#### I.—THE LANGUAGE OF THE AVESTA ERRONEOUSLY CALLED ZEND.

The original language of the Parsi scriptures has usually been called Zend by European scholars, but this name has



never been generally admitted by Parsi scholars, although it may have been accepted by a few on European authority, which is apt to be treated with too much deference by Oriental minds. We shall see, hereafter, that this application of the term Zend is quite inconsistent with its general use in the Parsi books, and ought, therefore, to be discarded by scholars who wish to prevent the propagation of error. At present we need only observe that no name for the language of the Parsi scriptures has yet been found in the Parsi books; but whenever the word Zend (*zand*) is used alone, it is applied to some Pahlavi translation, commentary, or gloss; and whenever the word Avesta (*avistāk*) is used alone, it is applied to the Parsi scriptures in their original language. The language of the Zend, therefore, is Pahlavi, and this is a sufficient reason for not applying that term to another language, with which its connection is probably slight. For want of a better term, we may follow the example of most Parsi scholars in using the term Avesta for the language of the Avesta; and to avoid confusion, we must discard the word Zend altogether when speaking of languages; although, for reasons given hereafter, we may still use Zend-Avesta as a general term for the Parsi scriptures.

The general character of the Avesta language, in both its dialects, is that of a highly developed idiom. It is rich in inflexions, both of the verbs and nouns. In the latter, where three numbers and eight cases can be distinguished, it agrees almost completely with Vedic Sanskrit, and in the former it exhibits a greater variety of forms than the classical Sanskrit. We find, besides, a multitude of compound words of various kinds, and the sentences are joined together in an easy way, which contributes largely to a ready understanding of the general sense of passages. It is a genuine sister of Sanskrit, Greek, Latin, and Gothic; but we find her no longer in the prime of life, as she appears rather in her declining age. The forms are not always kept strictly distinct from each other, as is the

case in Sanskrit, Greek, and Latin; but are now and then confounded, much less, however, in the verbs than in the nouns, where the dissolution first began. The crude form, or original uninflected state of the word, is often used instead of the original inflected forms; thus, we find *daēva*, "demon, evil spirit," which is really the crude form of the word, employed as the instrumental singular, which ought to be *daēvéna*, or at least *daēvá*, and as the nominative plural, which ought to be *daévāonhō* or *daēvá*. The long vowels *ā* and *ī* are out of use in the nominative feminine, so that the gender is not so easily recognised from the termination alone as in Sanskrit; thus we have *daēna*, "creed, belief," instead of *daēná*; moreover, the forms of the dative and instrumental are often confounded, especially in the plural. These deviations from the regular forms, and the confusion of terminations, are far more frequent in the classical Avesta than in the Gātha dialect, where the grammatical forms are, in most cases, quite regular.

Notwithstanding these symptoms of decay, the relationship of the Avesta language to the most ancient Sanskrit, the so-called Vedic dialect,<sup>1</sup> is as close as that of the different dialects of the Greek language (Æolic, Ionic, Doric, or Attic) to each other. The languages of the sacred hymns of the Brahmans, and of those of the Parsis, are only the two dialects of two separate tribes of one and the same nation. As the Ionians, Dorians, Ætolians, &c., were different tribes of the Greek nation, whose general name was *Hellenes*, so the ancient Brahmans and Parsis were two tribes of the nation which is called *Aryas* both in the

<sup>1</sup> This is distinct from the usual Sanskrit, which alone is studied nowadays by the Brahmans. The most learned Pandits of the present Brahmanic community, who are perfectly acquainted with the classical Sanskrit language, are utterly unable to explain the more ancient portions of the Vedas, which consist chiefly of hymns, and speculations on the mean-

ing of ceremonies, their effects, &c. They learn them parrot-like by heart, but care nothing about understanding their prayers. If they are asked to explain the meaning, they refer to a commentary made several hundred years ago by a highly celebrated Brahman (Sāyana), which often fails to give a complete insight into Vedic antiquity.

Veda and Zend-Avesta; the former may be compared with the Ionians, and the latter with the Dorians. The most striking feature perceptible when comparing both Avesta dialects with Sanskrit is, that they are related closely to the Vedic form of Sanskrit, but not to the classical. In verbal forms, especially moods and tenses, the classical Sanskrit, though very rich in comparison with modern languages, is much poorer than the more primitive dialect preserved in the Vedas; thus it has lost various forms of the subjunctive mood, most tenses of all moods except the indicative (the imperative and potential moods preserving only the present tense), the manifold forms expressing the infinitive mood,<sup>1</sup> &c.; whereas all these forms are to be found in the Vedas, Zend-Avesta, and Homeric Greek, in the greatest completeness. The syntactical structure in Vedic Sanskrit and the Avesta is simple enough, and verbal forms are much more frequently used than in classical Sanskrit. There can be no doubt that classical Sanskrit was formed long after the separation of the Iranians from the Hindus.

The differences between Vedic Sanskrit and the Avesta language are very little in grammar, but are chiefly of a phonetical and lexicographical nature, like the differences between German and Dutch. There are certain regular changes of sounds, and other phonetic peculiarities perceptible, a knowledge of which enables the philologist to convert any Avesta word easily into a pure Sanskrit one. The most remarkable changes are as follows:—

Initial *s* in Sanskrit is changed in the Avesta into *h*; thus *soma* (the sacred juice used by the Brahmans) = *haoma*; *sama*, “together, the same,” = *hama*; *sa*, “that, he,” = *ha*; *sach*, “to follow,” (Lat. *sequi*) = *hach*. In the middle of a word the same change takes place, as in *asu*, “life,” = *aṇhu*; except now and then in the last syllable, as in Av. *yazaésha*, “thou shalt worship,” where *sh* is pre-

<sup>1</sup> In the Vedic dialect eleven such forms can be found, which are reduced to one in classical Sanskrit.

served. At the end of a word *sh* remains unless preceded by *a*, in which case the termination *ash* is changed into *ô*, except when followed by the enclitic conjunction *cha*, when the sibilant is preserved; thus *asura-s*, "living," becomes *ahurô*, instead of *ahurash*, but we find *ahurashcha*, "and the living."

The Sanskrit *h*, when not original, but only a derived sound, never remains in the Avesta. It is generally changed into *z*, as in *zî*, "then, therefore," = S. *hi*; *zima*, "winter," = S. *hima*; *zê* (root), "to invoke," = S. *hve*. The Avesta *z* is also sometimes equivalent to a Sanskrit *j*, as in *zan*, "to produce," (Pers. *zâdan*) = S. *jan* (Lat. *gigno*); *hizva*, "tongue," = S. *jihva*.

In comparing Avesta with Sanskrit words, we often observe a nasal in the former which is wanting in the latter; this nasal is usually followed by *h*, as in *añhu*, "life," = S. *asu*.

Instead of Sanskrit *shv* we find *sp* in the Avesta, as in *aspa*, "horse," = S. *ashva* (Lat. *equus*, Gr. *hippos*); *vîspa*, "all," = S. *vishva*; *spâ*, "dog," = S. *shrâ*.

In place of Sanskrit *rit*, besides the regular change into *art*,<sup>1</sup> we find *ash* as an equivalent in the Avesta, as in *mashya*, "man," = S. *martya* (Lat. *mortalis*, Gr. *brotos*); *asha*, "right, true," = S. *rita*.

Instead of Sanskrit *sv* the Avesta has a peculiar guttural aspirate represented by *q*, and corresponding in sound probably to *qu* in Latin and *khv* in Persian, as in *qafna*, "sleep," = S. *svapna* (Lat. *somnus*, Gr. *hypnos*, Pers. *khwâb*).

These are the most remarkable phonetic differences between Sanskrit and Avesta words. By attending to them it is very easy to find the Sanskrit word corresponding to one in the Avesta, and we can thus discover a large number of words and forms similar to those in the Vedas. There are, of course, now and then (as is always the case in the

<sup>1</sup> The Sanskrit vowel *ri* is always represented by *are* or *ere*; *rit* itself is a corruption of *art*.

dialects of every language) peculiar words to be found in the Avesta, but these are always traceable to Sanskrit roots.

A comparison of the grammatical forms in the Avesta and Sanskrit can be dispensed with. They are so very similar, even when not quite identical, that they are readily recognised by any one who has a slight knowledge of Sanskrit. The strongest proof of the original identity of Sanskrit and Avesta grammatical forms is their harmony even in irregularities. Thus, for instance, the deviations of the pronominal declension from that of the nouns are the same in both languages, as *ahmâi*, "to him," = S. *asmâi*; *kahmâi*, "to whom," = S. *kasmâi*; *yaêshâm*, "of whom" (pl.), = S. *yeshâm*. Also in the declension of irregular nouns we find *span*, "dog," = S. *shvan*,\* sing. nom. *spâ* = S. *shvâ*, acc. *spânem* = S. *shvânânam*, dat. *sûné* = S. *shune*, gen. *sûnô* = S. *shunas*, pl. nom. *spânô* = S. *shvânâs*, gen. *sûnâm* = S. *shunâm*; likewise *pathan*, "path," = S. *pathin*, sing. nom. *pañta* = S. *panthâs*, inst. *patha* = S. *pathâ*, pl. nom. *pañtânô* = S. *panthânas*, acc. *pathô* = S. *pathas*, gen. *pathâm* = S. *pathâm*.

The extremely close affinity of the Avesta language to Vedic Sanskrit can be best seen from some forms of the present tense, in which the classical Sanskrit differs from the Vedic. Compare, for instance, Av. *kerenaomi*, "I make," with Ved. *kṛinomi* and S. *karomi*; Av. *jamaiti*, "he goes," with Ved. *gamati* and S. *gachchhati*; Av. *gerewnâmi*, "I take," with Ved. *grībhñâmi* and S. *grīhñâmi*.

With regard to the differences between the two dialects of the Avesta, the language of the Gâthas and the classical or ordinary Avesta, we can here only discuss their relationship to each other in a general way. The chief question is, whether they represent the same language at two different periods of time, or whether they are two contemporary dialects, spoken in two different provinces of

\* Spelt as pronounced, *sh* representing the palatal sibilant, and *sh* the cerebral sibilant.

the ancient Bactrian empire. Our knowledge of the dialects of the Iranian languages and the periods of their development, previous to the Christian era, is so limited, that it is extremely difficult to decide this question in a satisfactory manner.

The differences between these two dialects are both of a phonetical and grammatical nature. Were the deviations merely of the former kind, we should be fully entitled to ascribe them to two different ways of pronouncing certain vowels and consonants, as generally happens in different districts with nations speaking the same language; but should we discover in one dialect fuller and more ancient forms, and in the other evidently later and more contracted ones, then the difference between the Gâtha language and the ordinary Avesta must be ascribed to their being written at different periods.

The phonetical differences of the Gâtha language from that of the other books are, at a first glance, so considerable as to induce one to trace them to different localities of the same country, and not to different ages. But on closer inquiry we find that several of these phonetical peculiarities, such as the constant lengthening of final vowels, and the severing of one syllable into two (as of the nom. pl. n. of the relative pronoun *yâ* into *ēcâ*), are attributable to the original chanting of the Gâthas and other shorter pieces, constituting the older Yasna, and are not to be traced to dialectical differences. These writings are the most important and holiest prayers used in the Zoroastrian divine service, and the way of chanting them was, very likely, analogous to that in which the Brahmans (originally near relations of the Parsis) used to chant the verses of the Sâmaveda at the time of solemn sacrifices, and which is kept up to this day on such occasions. On hearing a Sâmaveda priest chant some verses of this Veda, one notices that he lengthens the final vowels of the words, even when they are short. In Sanskrit, where the grammar was fixed by rules, the texts were not altered

according to the mode of chanting them; while in the Avesta, where nothing regarding the grammar and pronunciation was settled, these peculiarities produced by chanting the Gâthas and some other pieces crept into the manuscripts, which were generally written from memory only, as is still often the case. Besides these phonetical changes which can be explained as the result of chanting, there are a few other changes of vowels, such as that of a final *ô* or initial *a* into *ē*, as in *kē* = *kô*, "who?" and *ēnavat* = *amavat*, "strong;" also some changes of consonants, as that of *t* into *s* in *stavas* = *stavat*, "praising," and the softening of harsh consonants, as in *âdrēng* = *âthrās* (acc. pl. of *âtar*, "fire"). These deviations are suggestive of dialectical differences, but they are of no great importance, and no great weight can be attached to them; they are merely such differences as might exist between the idioms of neighbouring towns in the same district. That these peculiarities, notwithstanding their insignificance, have been preserved so well, and not been dissolved and changed into the current Bactrian language, which is preserved in the largest portion of the Zend-Avesta, indicates the great reverence in which these hymns were held by the Zoroastrians. Considering that the Gâthas contain the undoubted teaching of Zarathushtra himself (without adverting to other reasons), we do not hesitate to believe that the peculiar language used in the Gâthas was the dialect of his own town or district.

As to grammatical forms, the Gâtha dialect exhibits not a few deviations from the ordinary Avesta language. Most of these differences evidently represent a more primitive state of the Bactrian language, nearer to its Aryan source; but some might be considered as merely dialectical peculiarities. The genitive singular of masculine nouns in *a* ends, nearly throughout the Gâthas, in *ahyâ*, which corresponds exactly with the Sanskrit genitive termination *asya*, while in the ordinary Avesta we always find *ahé*, apparently a contraction of *ahya*, thus Gâth.

*daérahya*, "of a demon," = Av. *daérahé* = S. *devasya*. Again, the first pers. sing. imperative, expressing intention or volition, requires only the termination *â* or *âi* in the Gâthas, whereas in the ordinary Avesta the derived termination *âni* prevails, and this is also used in Sanskrit; the usual infinitive formation in the Gâthas is that in *dyâi* which is also extremely frequent in the Vedic dialect, while it is nearly unknown in the ordinary Avesta, and wholly so in classical Sanskrit. In the pronouns, especially, the language of the Gâthas exhibits more ancient forms than we find in any other part of the Zend-Avesta, as for example *maîbyâ*, "to me," which ancient form, agreeing so well with Sans. *mahyam* and Lat. *mihi*, is nowhere to be found in the ordinary Avesta; observe also *mahyâ*, m. *magyâo*, f. "of my," &c. The frequent use of the enclitic pronominal particles *i*, *im*, *hîm*, &c. (which is a peculiar feature of the Vedic dialect, distinguishing it from classical Sanskrit), and the great freedom with which prepositions are separated from their verbs (a chief characteristic of Vedic Sanskrit and Homeric Greek), indicate a more ancient stage of language in the Gâtha dialect than we can discover in the ordinary Avesta, where these traces of a more varied and not quite settled form of expression are much fewer, and only met with, occasionally, in poetical pieces.

Judging from these peculiarities, there seems no doubt that the dialect of the Gâthas shows some traces of a higher antiquity than can be claimed for the ordinary Avesta. But the differences are not so great as between the Vedic and classical Sanskrit, or between the Greek of Homer and that of the Attic dialect, the two dialects of the Zend-Avesta being much closer to each other. They represent one and the same language, with such changes as may have been brought about within the space of one or two centuries. The Gâtha dialect is, therefore, only one or two centuries older than the ordinary Avesta language, which was the standard language of the ancient Iranian empire.



Much of the difficulty of understanding the Zend-Avesta arises, no doubt, from grammatical defects in the texts extant, owing to the want of grammatical studies among the ancient Persians and Bactrians. Had the study of grammar, as a separate science, flourished among the ancient Mobads and Dasturs, as was the case with Sanskrit grammar among the ancient Brahmans, and had Iran produced men like Pâṇini, Kâtyâyana, and Patanjali, who became lawgivers of the classical Sanskrit language, we should have less ground to complain of the bad condition of the texts, and have found fewer difficulties in explaining them than we have now to encounter. There is every reason to believe that the grammar of the Bactrian language was never fixed in any way by rules; thus the corruptions and abbreviations of forms, which gradually crept from the popular and colloquial into the written language, became unavoidable. In Sanskrit the grammarians built, by means of numerous rules, under which every regular or irregular form in that language was brought, a strong bulwark against the importation of forms from the popular and vulgar language, which was characterised by them as Prâkrit.<sup>1</sup> Grammar became a separate branch of study; manuscripts were then either copied or written in strict accordance with the rules of grammar, but always

<sup>1</sup> One must not, however, lose sight of the fact that a language is not made by grammarians, but by the common people whom they despise. The work of grammarians is merely to take the language as they find it, and try to ascertain what rules they can manufacture to account for the various forms and idioms used by the people around them. So long as such rules are laid down merely as explanations of existing facts, they will be useful to the scholar, and will not impede progress; but once let them be enunciated as inflexible laws, unalterable as those of the Medes and Persians, and then they hinder progress, ossify thought, and stop discovery. Gram-

mar is no exception to the general rule that laws are hurtful unless subject to constant revision; for a law that cannot be altered becomes a dogma, an impediment to discussion, progress, and improvement, whether it be grammatical, medical, legal, scientific, social, or religious. Whether the stoppage of Hindu progress in knowledge beyond a certain point be not due to the excessive systematising adopted by their writers when they approached that point, is a matter worth consideration. Arrived at a certain amount of progress, they ceased to look forward, but contented themselves with surveying and arranging what they already knew.

with attention to phonetical peculiarities, especially in Vedic books, if they had any real foundation. To these grammatical studies of the Brahmanas, which belong to an age long gone by, we chiefly owe the wonderfully correct and accurately grammatical state of the texts of the Vedas and other revered books of antiquity. In Iran almost all knowledge of the exact meaning of the terminations died out at the time when the ancient Iranian languages underwent the change from inflected to uninflected idioms. Books were extant, and learnt by heart for religious purposes, as is still done by the Parsi priests. But when the language of the Zoroastrian books had become dead, there were no means for the priests, who cared more for the mere mechanical recital of the sacred texts than for a real knowledge of their meaning, to prevent corruptions of the texts. Ignorant of anything like grammar they copied them mechanically, like the monks of Europe in the middle ages, or wrote them from memory, and, of course, full of blunders and mistakes. On this account we find the copies now used by Mobads and Dasturs in a most deplorable condition as regards grammar; the terminations are often written as separate words, and vowels inserted where they ought to be omitted, in accordance with the wrong pronunciation of the writer. The best text, comparatively speaking, is to be found in the oldest copies; while in Vedic manuscripts (if written for religious purposes) there is not the slightest difference, whether they are many centuries old or copied at the present day. Westergaard has taken great trouble to give a correct text, according to the oldest manuscripts accessible to him, and his edition is, in most cases, far preferable to the manuscripts used by the priests of modern times. If older manuscripts than those used by Westergaard be known to the Dasturs, they should consider it their bounden duty to procure them for the purpose of collation with Westergaard's valuable edition, so that they may ascertain all preferable readings for their own information and that of other scholars. Why will they

remain behind the Brahmans and the Jews, who have preserved their sacred writings so well, and facilitated modern researches to so great an extent? The era for a sound philological explanation of the time-hallowed fragments of the Zoroastrian writings has come, and the Dasturs, as the spiritual guides of the Parsi community, should take a chief part in it. The darkness in which much of their creed is enshrouded should be dispelled; but the only way of obtaining so desirable a result is by the diffusion of a sound and critical knowledge of the Avesta language.

## II.—THE PAHLAVI LANGUAGE AND PAZAND.

It has been already noticed (p. 67) that after the five centuries of obscurity, and probable anarchy,<sup>1</sup> which followed the death of Alexander, when we next meet with the vernacular language of Western Iran, it has assumed the form of Pahlavi, the name generally applied to the language of the inscriptions of the Sasanian dynasty, whether on rocks or coins.

Various interpretations of the word *Pahlavî* have been proposed. Anquetil derives it from the Persian *pahlû*, "side," in which case Pahlavi would mean "the frontier language;" but although this opinion has been held by some scholars, it can hardly be correct, as it is difficult to imagine that a frontier language could have spread over a vast empire. It has also been connected with *pahlav*, "a hero," but "the hero language" is a very improbable designation. Native lexicographers have traced Pahlavi to the name *Pahlav* of a town and province; that it was not the language of a town only, is evident from Firdausi's statements that the Pahlavi traditions were preserved by the *dihgân*, "village chief;" it may have been the language

<sup>1</sup> 'In the Kârnâmah of Artakhshîr-i Pâpakân it was written that after the death of Alexander of Rûm, there were 240 small rulers of the country of Aîrân. The warriors of Fârs and the borders adjacent to it were in the hands of a chieftain of Ardavân. Pâpak was governor and sovereign of Fârs, and was appointed by Ardavân.'—Kârnâmak-i A. P.

of a province, but the province of Pahlav is said to have included Ispahân, Raf, Hamadân, Nihâvand, and Adarbatjân, and must have comprised the ancient Media, but that country is never called Pahlav by Persian and Arab historians. Quatremère was of opinion that Pahlav was identical with the province Parthia, mentioned by the Greeks; he shows, by reference to Armenian authors, that *pahlav* was a royal title of the Arsacidans. As the Parthians regarded themselves as the most warlike people of the Orient, it is not surprising that *pahlav* and *pahlavân* in Persian, and *palhav* or *pahlav*, and *pahlarig* or *palhavig* in Armenian, became appellations for a warrior; the name thus lost its national meaning altogether, and became only a title for bold champions of old. It spread beyond the frontiers of Iran eastwards to India, for we find the Pahlavâs mentioned as a mighty foreign nation in the Râmâyana, Mahâbhârata, and the Laws of Manu, and we can only understand them to have been the Persians. Regarding the origin of the word, we may compare it with *pâhlâm*, "excellent," but cannot derive it therefrom.

As the name of a nation, we can discover it only in the Parthva of the cuneiform inscriptions, which is the Parthia of the Greeks and Romans. The change of *parthva* into *pahlav* is not surprising, as *l* is not discoverable in the ancient Iranian tongues, where *r* is used instead, and *th* in the middle of an ancient Iranian word generally becomes *h* in Persian, as in Av. *mîthra* = Pers. *mîhir*. It may be objected that the Parthians were not Persians but probably a Scythic race, and that Pahlavi could not have been the language of the Parthians. This objection, however, will not hold good when we consider that the Parthians were the actual rulers of Persia for nearly five hundred years, and made themselves respected and famous everywhere by their fierce and successful contests with the mightiest nation of the ancient world, the Romans. It is not surprising, therefore, that the name which once struck such terror into the hearts of Roman generals and emperors

was remembered in Persia, and that everything connected with antiquity, whether in history, religion, letters, writing, or language, was called *pahlavî*, or belonging to the ancient rulers of the country, the Parthians. Pahlavi thus means, in fact, nothing but "ancient Persian" in general, without restriction to any particular period or dialect. This we may see from the use made of the word by Mohammedan writers; thus, Ibn Hauqal, an Arab geographer of the tenth century, when describing the province of Fârs, the ancient Persis, states that three languages were used there, viz. (a) the Fârsî (Persian), spoken by the natives when conversing with one another, which was spread all over Persia, and understood everywhere; (b) the Pahlavî, which was the language of the ancient Persians, in which the Magi wrote their historical records, but which in the writer's time could not be understood by the inhabitants of the province without a translation; (c) the Arabic, which was used for all official documents. Of other languages spoken in Persia he notices the Khûzî, the language of Khûzistân, which he states to be quite different from Hebrew, Syriac, or Fârsî. In the *Mujmilu-t-tawârikh* there is an account of "Pahlavi" inscriptions at Persepolis, but the writer evidently means those in cuneiform characters.

From all this we may clearly see that the name Pahlavi was not limited to any particular period or district. In the time of Firdausi (A.D. 1000), the cuneiform writing as well as the Sasanian inscriptions passed for Pahlavi characters; and the ancient Persian and Avesta were regarded as Pahlavi, equally with the official language of the Sasanian period, to which the term has been now restricted, since the others have become better known. The term Pahlavi was thus, in fact, never used by the Persians themselves in any other sense than that of "ancient Persian," whether they referred to the Sasanian, Arsacidan, Achæmenian, Kayanian, or Peshdadian times. Any reader of the *Shâhnâmah* will arrive at this conclusion. This

misapplication of a more recent name to earlier historical facts is analogous to the misuse of the appellation *Arámák*, "Roman," which the Parsi writers apply to Alexander, the Macedonian conqueror, because he entered the Persian empire from the quarter where the Roman armies appeared in later times.

However loosely the term Pahlavi may have been formerly applied, it has long been practically restricted to the written language of Persia during the Sasanian dynasty, and to the literature of that period and a short time after, of which some fragments have been preserved by the Parsis, in a character resembling that of the Avesta, but very deficient in distinct letters. These Pahlavi writings are of a very peculiar character: instead of presenting us with a pure Iranian dialect (as might be expected in the language of a period commencing with the purely Iranian ancient Persian, and ending with the nearly equally pure Iranian language of Firdausi), it exhibits a large admixture of Semitic words, which increases as we trace it further back, so that the earliest inscriptions of the Sasanian dynasty may be described as being written in a Semitic language, with some admixture of Iranian words, and a prevailing Iranian construction. Traces of the Semitic portion of the Pahlavi can be found on coins of the third and fourth century B.C., and possibly on some tablets found at Nineveh, which must be as old as the seventh century B.C.; so there is some reason to suppose that it may be derived from one of the dialects of the Assyrian language, although it differs considerably from the language of the Assyrian cuneiform inscriptions. Practically, however, our acquaintance with Pahlavi commences with the inscriptions of the first Sasanian kings on rocks and coins.

Since the Mohammedan conquest of Persia, the language has become greatly mixed with Semitic words from the Arabic, but this Semitic admixture is of a totally different character to that we find in Pahlavi. The Arabic element in modern Persian consists chiefly of substantives and

adjectives, referring to religion, literature, or science; few particles or verbs have been adopted, except when whole phrases have been borrowed; in fact, the Arabic words, although very numerous, are evidently borrowed from a foreign language. The Semitic element in Pahlavi writings, on the contrary, comprises nearly all kinds of words which are not Arabic in modern Persian; almost all pronouns, prepositions, conjunctions, and common verbs, many adverbs and substantives in frequent use, the first ten numerals, but very few adjectives, are Semitic; while nearly every Arabic word in modern Persian would be represented by an Iranian one in Pahlavi writings. It is optional, however, to use Iranian equivalents for any of these Semitic words when writing Pahlavi, but these equivalents are rarely used for some of the pronouns, prepositions, and conjunctions; so rarely, indeed, that the orthography of a few of them is uncertain. Notwithstanding the Semitic appearance of the written Pahlavi, we find that all traces of Semitic inflexions have disappeared, except in a few of the earliest Sasanian inscriptions, written in a peculiar character and dialect, called Chaldæo-Pahlavi, in which the Chaldee plural suffix *în* is still often used, as in *malkîn malkâ*, "king of kings," instead of *malkân malkâ* in the ordinary Sasanian Pahlavi inscriptions of the same age, where the Iranian plural suffix *ân* is used. Besides this Iranian suffix to nouns, we find the verbs appearing in one unchangeable Semitic form, to which is added certain Iranian suffixes, except in the earliest inscriptions in Sasanian Pahlavi, where these suffixes are wanting. In addition to these indications of Iranian grammar, we also find a prevailing Iranian construction in the sentences, as much in the older inscriptions as in the later writings.

The explanation of this extraordinary compound writing, fundamentally Semitic in its words and Iranian in its construction, is that it never literally represented the spoken language of any nation. The Iranians must have inherited their writing from a Semitic people, and although

they were acquainted with the separate sounds of each of the letters, they preferred transferring the Semitic words bodily, so as to represent the same ideas in their own Iranian language, and each Semitic word, so transferred, was merely an ideogram, and would be read with the sound of the corresponding Iranian word, without reference to the sounds of the letters composing it; thus the Persians wrote the old Semitic word *malaká*, "king," but they pronounced it *sháh*. When the Semitic words had more than one grammatical form, they would, for the sake of uniformity be usually borrowed in one particular form, and probably in the form which occurred most frequently in the Semitic writings. As these ideograms were to represent an Iranian language, they would be arranged, of course, according to Iranian syntax. For certain words the writer could find no exact Semitic equivalent, especially for Iranian names and religious terms; to express them he had recourse to the alphabet, and wrote these words as they were pronounced; thus laying the foundation of the Iranian element in the Pahlavi. As the Semitic ideograms remained unchanged,<sup>1</sup> it was necessary to add Iranian suffixes to indicate the few grammatical forms which survived in the spoken language; these additions appear to have been only gradually made, for the sake of greater precision, as some of them are not found in the older inscriptions. In later writings we find a few other Iranian additions to Semitic words, used generally to indicate some modification of the original word; thus *abú* = *pá*, "father," is altered into *abídar* = *pádar*; *am* = *má*, "mother," into *amídar* = *mádar*; &c. In these later writings, we also find the proportion of the Semitic element considerably reduced, being confined to the representation of some three to four hundred of the commonest words in the language, while all other words are Iranian, written as they are pronounced.

<sup>1</sup> The only exceptions extant seem to be a few Semitic plurals in -án found in the Chaldeo-Pahlavi inscriptions before mentioned (p. 82); but even these are used in phrases of Iranian construction.



As a proof that the Persians did not use the Semitic words in speaking, we may quote the statement of Ammianus Marcellinus (xix. 2, 11). When referring to the war between the Roman Emperor Constantius and Shahpûhar II., about A.D. 350, he says that the Persians used the terms *saansaan* and *pyrosen*, meaning "king of kings" and "conqueror." Both these terms are Iranian, the first being *shâhân-shâh*, and the latter *pîrûz*, "victorious," and show conclusively that the Persians of those times did not pronounce *malkân malkâ*, although they wrote those words, but they both wrote and pronounced *pîrûz*, which has no Semitic equivalent in Pahlavi. More than four centuries later, Ibn Muqaffa, a Mohammedan writer of the latter half of the eighth century, states that the Persians 'possess a kind of spelling which they call *zavârish*; they write by it the characters connected as well as separated, and it consists of about a thousand words (which are put together), in order to distinguish those which have the same meaning. For instance, if somebody intends to write *gôsht*, that is *lakhm* (meat) in Arabic, he writes *bisrâ*, but reads *gôsht*; and if somebody intends to write *nân*, that is *khubz* (bread) in Arabic, he writes *lahmâ*, but reads *nân*. And in this manner they treat all words that they intend to write. Only things which do not require such a change are written just as they are pronounced.' It appears from this that the Persians of the eighth century did exactly as a Parsi priest would do at the present time; when they came to a Semitic word while reading Pahlavi, they pronounced its Persian equivalent, so that their reading was entirely Persian, although the writing was an odd mixture of Semitic, Persian, and hybrid words. It was always optional to write the Persian word instead of its Semitic equivalent, and it was only necessary to make this the rule, instead of the exception, to convert the old Pahlavi into pure Persian. This final step became compulsory when the Persians adopted a new alphabet, with which the old Semitic ideograms would not amalgamate,

but which facilitated the adoption of Arabic terms introduced by their Mohammedan conquerors. Hence the sudden change from Pahlavi to modern Persian was rather a change in writing than an alteration in speaking. The spoken language changed but slowly, by the gradual adoption of Arabic words and phrases, as may be seen from a comparison of the language of Firdausi with that of recent Persian writers.

Ibn Muqaffa uses the term *sardrish* for the Semitic element in Pahlavi, and this is the term usually employed in Persian, although written occasionally *azrdish* or *uzrdish*; in Pahlavi it is written *hūzrārish* or *āzrārishn*, but it is doubtful if the word occurs in any very old writings. Several attempts have been made to explain its etymology, but as its correct form is by no means certain, it affords very little basis for trustworthy etymology. The term Huzvārish is applied not only to the Semitic ideograms, but also to a smaller number of Iranian words written in an obsolete manner, so as to be liable to incorrect pronunciation; these obsolete Iranian written forms are used as ideograms in the same manner as the old Semitic words. The habit of not pronouncing the Huzvārish as it is written must have tended to produce forgetfulness of the original pronunciation of the words; this was to some extent obviated by the compilation of a glossary of the Huzvārish forms, with their pronunciation in Avesta characters, as well as their Iranian equivalents. When this glossary was compiled is uncertain, but as the pronunciation of some of the Huzvārish words is evidently merely guessed from the appearance of the letters, we may conclude that the true sounds of some of the words were already forgotten.

It has been already noticed (p. 68) that Pahlavi translations of the Avesta are called Zand, and we may here further observe that the Iranian equivalent of Huzvārish is called Pāzand, reserving further explanation of these terms for the third Essay. This Pāzand may be written in Pahlavi characters, as happens when single Pāzand words

are substituted for their Huzvârish equivalents in a Pahlavi text; or it may be written in Avesta characters, which happens when the whole text is so transliterated, and is then called a Pâzand text; or this Pâzand text may be further transliterated into the modern Persian character, when it is still called Pâzand, and differs from the Iranian element of modern Persian only in its frequent use of obsolete words, forms, and construction. It would be convenient to call this Persian form of Pâzand by the name Pârsî, but it is not so called by the Parsis themselves, nor in their books; with them, Pârsî or Fârsî means simply modern Persian, more or less similar to Firdausi's language.

It has been mentioned above that it would be easy to forget the pronunciation of the Huzvârish words, and it is now necessary to explain how this could be. The Pahlavi alphabets, being of Semitic origin, have not only all the usual deficiencies of other Semitic alphabets, but also some defects peculiar to themselves, so that several sounds are sometimes represented by the same letter; this ambiguity is greatly increased, in Pahlavi books, by the union of two or more of these ambiguous letters into one compound character, which is sometimes precisely similar to one of the other single letters; the uncertainty of reading any word, therefore, which is not readily identified is very great. No short vowels are expressed, except initial *a*, but it is presumed they are to be understood where necessary, as in all Semitic alphabets.

Two or three of the earliest rock inscriptions of the Sasanian kings record the names and titles of Ardashîr-i Pâpakân and his son Shahpûhar I. (A.D. 226-270) in three languages, Greek and two dialects of Pahlavi. The Pahlavi versions are engraved in two very different characters, one called Chaldæo-Pahlavi, from some resemblances to Chaldee in letters and forms, the other called Sasanian Pahlavi, as being more generally used by the Sasanian kings in their inscriptions, both on rocks and coins. This latter character changes by degrees, on the coins of the

later Sasanian kings, till it becomes nearly identical with the Pahlavi character in the manuscripts still extant; while the Chaldæo-Pahlavi appears to have gone out of use before A.D. 300. Two more inscriptions, of greater length, are engraved in both these Pahlavi dialects, but without any Greek translation; of one of these inscriptions only a few fragments are yet known, but the other is complete, and we may take it as a specimen of the Pahlavi writings of the early Sasanian times, as it refers to King Shahpûhar I. (A.D. 240-270).

This inscription is engraved on two separate tablets (one for each dialect), cut on the rock-wall at the entrance of a cave near the village of Hâjîâbâd, not far from the ruins of Persepolis. Copies of the two versions were published by Westergaard at the end (pp. 83, 84) of his lithographed edition of the text of the Bundahish. Plaster casts of the whole of the Chaldæo-Pahlavi, and of the first six lines of the Sasanian Pahlavi version, are preserved in the British Museum and elsewhere; and a photograph from one set of these casts was published by Thomas in the "Journal of the Royal Asiatic Society," new series, vol. iii. From a comparison of these copies with the photograph we obtain the following texts, the words of one version being placed immediately below those of the other for the sake of convenient comparison, and short vowels being introduced where they seem necessary.

#### TEXTS OF THE PAHLAVI INSCRIPTIONS AT HÂJÎÂBÂD.

[SASANIAN PAHLAVI].—*Tagaldht zenman<sup>1</sup> tt mazdayasn bagt Shahpûhart,*  
 [CHALDEO-PAHLAVI].—*Karzâvant zenman li mazdayasn alahâ Shahpûhart,*  
*malkân malkâ Atrân ta Antrân, minô-chitrî min yâztân, barman maz-*  
*malkîn malkâ Aryân va Andryân, minô-shthar min yâztân, bart mar-*

<sup>1</sup> The syllable *man* is represented by a single letter in both characters, which evidently corresponds with the common Pahlavi termination *man*, as we find it here in the common Pahlavi words *zenman* (= *denman*), *barman*, *ragelman*, *talman*, *tamman*, *kô-*

*man*, *lanman*, and *yadman*, as well as in the uncommon forms *qadmatman*, *atarman*, and *panman*. In *tamman* the syllable *man* corresponds to *mân* in Chaldæo, but in other words we must suppose it to represent an original *vân*, *tain*, or *ân*. Thomas reads

dayasn bagî Artakhshatar, malkân malkâ Airân, minô-chitrî min yâztân,  
dayasn alahâ Artakhshatar, malkin malkâ Aryân, minô-shîhar min yâztan,

napi bagî Pâpakî malkâ; afan amat zenman khitayâ shadî-  
pûharî pûhar bag Pâpak malkâ; va amat lan zenman khirerayâ sha-  
tun, adînan levînî shatradarân va barbitân va vacharkân va âzâtan  
dît, qadmatman khshatradarin, barbitân, rabân va âzâtan  
shadîtan, afan ragelman pavan zenman dîkî hankhetân, afan khitayâ  
shadît, nagarin patan zenman vēm haqâimûd, va khirerayâ  
lechadâ zak chîtâk barâ ramîtan, barâ valman vayâk aik khitayâ ramî-  
lehad<sup>1</sup> lehû shîtî lebarâ ramît, bîsh tamman anû khirerayâ nafât  
tun, tamman vayâk zak argûn lâ yehrûn, aik hat chîtâk chîtî hōman, adîn  
lehavind, atarman lâ yehût, aik ak shîtî banît havindê, kal

bîrânî patyâk yehrûn hōman; akhar lanman framât: Minô  
lebarâ shadedrâ âkasî yehût havindê; adîn lan aûpadisht: Minô  
chîtâkî aûrundarî chîtî, minô yadman ketab hōman, zak ragelman  
shîtî panman satar banît, avat minô yadâ kedab havint, nagarin  
pavan zenman dîkî ayâ hankhetân, va khitayâ val zak chîtâkî ayâ  
patan zenman vēm hîp haqâimûd, va khirerayâ kal hû shîtî hîp  
shadîtan, akhar minô khitayâ val zak chîtâk ramîtan; valman yadman  
shadyû, minô khirerayâ kal hû shîtî yânzûd; lehûp yadâ  
ketab.  
kedab havind.

A few words in this inscription are not quite intelligible, but by comparing one version with the other, which corresponds closely in all but two or three phrases, we can arrive at the meaning of most of the obscure passages, and translate as follows:—

‘This is an edict of me, the Mazda-worshipping divine  
‘being Shahpûhar, king of the kings of Iran and non-Iran,  
‘of spiritual origin from God; son of the Mazda-worshipping  
‘divine being Ardashîr, king of the kings of Iran, of spiritual  
‘origin from God; grandson of the divine being Pâpak, the  
‘king. And when this arrow<sup>2</sup> was shot [by] us, then it was  
‘shot by us in the presence of the satraps, grandees, mag-

the letter *î*, because it resembles *î* in some old alphabets. For a similar reason Andreas reads it *â*. Thomas points to the correspondence of *bar-*man, in one dialect of our text, with *barî* in the other. Andreas points to a similar correspondence of *yadman* with *yadâ*; he also shows that the reading *â* overcomes many etymological difficulties. We adhere to the

traditional *man* on the authority of the Chaldee *tammân*, and because we do not see why there should be a second *â* in the alphabet.

<sup>1</sup> Andreas reads this word *lechad*, as the *h* is peculiarly formed, and may perhaps represent the letter *tsade*, or *ch* in Pahlavi.

<sup>2</sup> The form of the word is plural, but used probably for the singular.

' nates, and nobles ; and our feet were set in this cave, and  
' the arrow was shot out by us towards that target ; but  
' there where the arrow would have dropped was no place  
' (for it), where if a target were constructed, then it (the  
' arrow) would have been manifest outside ; then we or-  
' dered : A spirit target is constructed in front, thus a spirit  
' hand has written : Set not the feet in this cave, and shoot  
' not an arrow at that target, after the spirit arrow shot at  
' that target ; the hand has written that.'

Comparing the two versions of this inscription with the Pahlavi of the manuscripts, it will be noticed that though the Chaldæo-Pahlavi differs most, it still corresponds with the manuscripts to the extent of about one-third of the words, amongst which the preposition *kal*, "to, at," explains the manuscript *ghal*, which has been often read *ghan* or *ghû*, and is used for either *val* or *valman*. The construction of the Chaldæo-Pahlavi resembles generally that of the manuscript Pahlavi, but it does not suffix the pronoun to the initial conjunction or adverb in each phrase, which is a peculiarity of Pahlavi as compared with modern Persian. Furthermore, the Chaldæo-Pahlavi has begun to use Iranian terminations to Semitic verbs, as *t* in *haqâimût*, *yehût*, *harînt* ; *d* in *leharînd*, *haqâimûd*, *yâmzûd* ; and the conditional *dê* in *harîndê*. The Sasanian version has not advanced to that stage in which it adopted Iranian terminations to Semitic verbs, although they are freely used in other inscriptions some twenty or thirty years later ; but in all other respects the Sasanian approaches much closer than the Chaldæo-Pahlavi to the language of the manuscripts, about two-thirds of the words being identical, and the construction of the sentences precisely the same. Thus we find the pronoun suffixed to the initial conjunction or adverb in some phrases, as in *afan* and *adînan*, only the pronominal suffix is Semitic ; but in later Sasanian inscriptions we find Iranian suffixes, as in *afam* and *afash*. This inscription leaves the question of the origin of the *idhâfat*, or relative particle, very uncertain. This particle is nearly

always expressed in Pahlavi writings,<sup>1</sup> and not merely understood, as it is generally in modern Persian. In this inscription several words, in both versions, end in *î*; but as this vowel termination cannot be the *idhâfat* in some cases, it may not be so in any. Thus in the Sasanian version the final *î* may be an *idhâfat* in *bagî*, *Shahpûharî*, *napi*, *Pâpakî*, *levînî*, and possibly in *chitrî*, but it cannot be so in *dîkî*, *bîrûnî*, and *chêtâkî*, and an *idhâfat* is wanting after *malkâ*, *barman*, *Artakhshatar*, and *lechadû*. In the Chaldæo-Pahlavi version the final *î* may be an *idhâfat* in *Shahpûharî*, *barî*, and *pûharî*, but it cannot be so in *shîtî* and *âkasî*, and an *idhâfat* is wanting after *alahâ*, *malkâ*, *Artakhshatar*, *pûhar*, *bag*, *Pâpak*, and *lehad*, and perhaps after *shîhar* and *qadmatman*. The omission of an *idhâfat* after *malkâ* is most significant, as it is a position in which it would be expressed even in modern Persian; it is, therefore, very doubtful whether any final *î* is intended as an *idhâfat*. In inscriptions a few years later we find the *idhâfat* in the form of the Semitic relative *zî*.

To compare with the early Sasanian Pahlavi of the inscriptions, we may take, as a specimen of the manuscript Pahlavi, a passage from the *Kârnâmak-i Ardashîr Pâpakân*, in which the Semitic ideograms are given in italics, and a complete Pâzand version, in Neryosangh's orthography,<sup>2</sup> is interlined; so that the upper line gives the text as it is written, and the lower as it is pronounced:—

[PAHLAVI].—Pâpak amatash nâmak dîd andûhkûn *yehevând*, afash pavan

[PÂZAND].—Pâpak kash nâma dîd andûhgin bûd, vash pa

pasukhó *ral* Ardakhshîr kard nipisht *atgh*: *Lak lâ* dânákyish kard, amat

pasukh ó Ardashîr kard navasht ku: Thó nê dânáihâ kard; ka

pavan mindavam-1 mán zîyân lá ajash shâyast bûdano, *levatman* vajûrgân

pa this-ê ke zîâ nê azhash shâyast bûdan, awâ guzûrgân

stêjak *yedrántano* *milapâ* drúsh-tadvájyish aúbash guft. *Kevan* bújishn

stêzha burdan sakhun durusht-âwâzbihâ havash guft. Nuñ bôzheshn

<sup>1</sup> A few exceptions to this general rule, besides unintentional omissions, may be discovered, especially in manuscripts from Persia.

<sup>2</sup> Derived from other works, as no version of the *Kârnâmak* by Neryosangh is known.

*yemaledun, paran pēdlik-māndak*<sup>1</sup> angār; *maman dānākān guft yekarīmūndēd*  
*gō, pa pashēmānī ašgār; chi dānāgī guft ested*  
*algh*; Dūshman paran dūshman *zāk lā tūbān rakh-dāntano mūn*<sup>2</sup> *ashō mard*  
*ku*; Dushman pa dushman ā nē tuā griftan *ko ashō mard*  
*mīn kūnīshn-i nāfshman aūbash rasēd. Denmanich guft yekarīmūndēd algh*  
*ezh kūneshn-i qēsh havash rasēd. Iñ-cha guft ested ku*:  
*Mīn zāk aīsh mūstāvarmīnd al yekerdānīh mūn jarīd mīn tūman lā vijarēd.*  
*Ezh ā kas mūstāvarmāī ma bāsh ko jay ezh ō nē gurārēd.*  
*Yā lak benāfshman dāndēd*<sup>3</sup> *algh Ardavān madam lē rā lak rā kabadān*  
*U thō qaj dānāē ku Ardavān awar men u thō u vash*  
*anshād-i dēn gēhān paran tanū rā khayd rā chahān rā khvāstak kām-kārtar*  
*mardum-i shdar gēhā pa tan u jān u khir u qīsta kām-kārtar*  
*pāqakhshād alō. Yā keranich andarj-i lē rā lak denman sakhttar, algh*  
*pādīshāh haat. U nuñ-cha andarz-i men ō thō iñ sakhttar, ku*  
*khadākānakh rā farmān būrjār*<sup>4</sup> *id-dānā nāfshman-tanū varz rā aūbēn-*  
*ēgānāl u farmā-burdār kun qīsh-tan varz ō avīn-*  
*būdīh al avaspār.*  
*būjī ma awaspār.*

This passage may be translated as follows:—‘Pāpak,  
 ‘when he saw the letter, became anxious, and he wrote in  
 ‘reply to Ardashīr thus: Thou didst unwisely, when, to  
 ‘carry on a quarrel with the great, in a matter from which  
 ‘there need be no harm, thou spakest words fierce and  
 ‘loudly about it. Now call for release, and recount with  
 ‘sorrow; for the wise have said that an enemy is not able  
 ‘to take that, as an enemy, to which a righteous man  
 ‘attains by his own actions. This also is said: Be not an  
 ‘antagonist of that person, away from whom you depart  
 ‘not. And thou thyself knowest that Ardavān is a very  
 ‘despotic sovereign over me and thee and many men in  
 ‘the world, as to body and life, property and wealth. And  
 ‘now also my advice to thee is most strongly this, that  
 ‘thou practise conciliation thyself, and act obediently, and  
 ‘yield not to want of foresight.’

It will be noticed that many of the words in this Pahlavi

<sup>1</sup> A doubtful word, and *pashēmānt* is merely a guess.

<sup>2</sup> All MSS. have *largano mīn*, and no doubt some old copyist has read *id-dāntano* (= *Lardan*) instead of *valhdāntano* (= *griftan*), there being

no difference between these words in Pahlavi writing.

<sup>3</sup> Plural used for the singular.

<sup>4</sup> So in all MSS., but the text is either corrupt, or the construction peculiar.



text, such as *dâd*, *kard*, *nipisht*, &c., are Pâzand, although they have Semitic or Huzvârish equivalents, such as *khadâtând*, *vâdând*, *yektâbând*, &c., which might have been used. This is generally the case in Pahlavi manuscripts, as it is quite optional for the writer to use either the Huzvârish word or its Pâzand equivalent, except perhaps in the case of some of the particles and detached pronouns, which are hardly ever used in their Pâzand form in Pahlavi writings. It is necessary to observe that the proportion of Huzvârish words in a manuscript is no criterion of its age, but merely an indication of the style of its writer, for it is not unusual for a manuscript of yesterday to contain more Huzvârish than one of the same text written five hundred years ago; though sometimes the case is reversed. The reason for this uncertain use of Huzvârish is obvious; the copyist either knows the text by heart, or reads it from a manuscript, but in either case he repeats it to himself in Pâzand, so that he has nothing but frequent reference to the original to guide him in the choice between Huzvârish and Pâzand modes of writing, and for want of frequent reference he will often substitute one for the other, or even use a wrong equivalent (if he does not quite understand his text) when there are two Huzvârish forms with nearly the same Pâzand, or when he has misread a Huzvârish form which has two meanings. Thus we often find the Huzvârish *amat*, "when," confounded with *mân*, "which," because the Pâzand of both is *ka* or *ke*; and sometimes the Huz. *aêgh*, "that," is similarly confounded, owing to its having been read *ki* instead of *ku*; on the other hand, as the Huz. *vakhdând*, "taken," cannot be distinguished from *vâdând*, "done," they are both liable to be read and written either *kard* or *grift*, according to the knowledge or ignorance of the copyist.

## III.—THE PAHLAVI LITERATURE EXTANT.

Pahlavi writings may be divided into two classes : first, translations from the Avesta ; and, secondly, writings of which no Avesta original is known. The translations are always written in sentences of moderate length, alternating with those of the Avesta text ; they are extremely literal, but are interspersed with short explanatory sentences, and sometimes with long digressions, serving as a commentary on the text. The Pahlavi writings without an Avesta original are nearly entirely of a religious character, though a few are devoted to historical legends. Pâzand versions of some of these writings, as well as of the translations, exist both in the Avesta and modern Persian characters. Sometimes the Pâzand, when written in the Avesta character, alternates with a Sanskrit or Gujrati translation ; and when written in the modern Persian character, in which case we may call it a Pârsî version, it is usually accompanied by a Persian translation, either alternating with the Pârsî sentences or interlined ; in the latter case, it is a literal translation, and in the former it is more of a paraphrase. Some writings are found only in Persian, and this is more especially the case with the Rivâyats or collections of memoranda and decisions regarding ceremonial observances and miscellaneous religious matters ; these are generally very free from Arabic words, but some of them contain nearly as much Arabic as is used in Mohammedan Persian writings. These Rivâyats also contain metrical Persian versions of some of the more popular Pahlavi and Pâzand books ; these distant imitations of the Shâhnâmâh are generally from two hundred to three hundred and fifty years old.

Having thus taken a brief survey of the Pahlavi writings and their connection with Parsi literature generally, we may now proceed to give further details of such works as

are known to be still extant, beginning with the translations from the Avesta.

The *Pahlavi Vendidad* is probably the most important of these translations, and extends to about 48,000 words.<sup>1</sup> Each sentence of the Avesta text is continuously followed by a literal translation, or attempted translation, in Pahlavi, interspersed with short explanations of unusual words, and often concluding with an alternative translation, introduced by the phrase, "There is (some one) who says." In many places the translation of a sentence winds up with a longer commentary, containing Avesta quotations, and citing the opinions of various old commentators who are named, but regarding whom very little is known. As the next sentence in the Avesta text follows without break of line, it is often difficult to distinguish it from one of the Avesta quotations before mentioned. In the translation there are probably fragments of various ages, as some of the commentaries bear traces of translation from Avesta originals, while many of the shorter explanations appear more modern, but they must have been brought together in their present form before the Mohammedan conquest. All the known extant copies of the *Vendidad* with Pahlavi appear to have descended from a manuscript of herbad Hômbâst, from which a copy was made in Sîstân in A.Y. 554 (A.D. 1185) by Ardashîr Bahman, and taken to India by herbad Mâhyâr Mâh-mihir, who had been passing six years with the herbad of Sîstân, whither he had come from the town of Khûjak on the Indus. After the arrival of this MS. in India it was re-copied by Rûstam Mihirâpân, who has forgotten to mention the year,<sup>2</sup> and from his copy the oldest manuscript now extant was copied by herbad Mihirâpân Kaî-Khûsrô (who was probably his great-grand-nephew) in

<sup>1</sup> In estimating (more or less accurately) the number of words in each of the works he has examined, as the best standard of their length, the editor has not included the conjunction *ra* and *idhâfat i*; and he has

counted compounds as either one or two words according to the usual mode of writing them.

<sup>2</sup> He copied the *Arda-Vîrâf nâmak* in A.Y. 618 (A.D. 1249), and had visited Persia.

A.Y. 693 (A.D. 1324) in the town of Kambay. This manuscript is now in the University Library at Copenhagen, but is very defective; the first portion of the manuscript (Vend. i. 1-v. 78, Sp.) having fallen into other hands, probably on some division of property among brothers; and nearly half the remainder is so much damaged, by the ink corroding the paper, that it is almost useless. Another manuscript, which appears to be in the same handwriting, but the colophon of which is missing, is in the India Office Library in London; this is also defective, as the folios containing Vend. i. 1-iii. 48 and iv. 82-viii. 310 have fallen into other hands, and have been replaced by modern writing; the folios containing Vend. iii. 49-iv. 81, and a few others, are also damaged by the corrosive action of the ink used by Mihirâpân Kai-Khûsrô. From a comparison of these two manuscripts, we can ascertain the state of the text 553 years ago, except with regard to Vend. i. 1-iii. 48 and a few other short defective passages, for which we must refer to other old manuscripts. One of these was formerly in the library of Dastur Jamasp Asa at Nawsari, and is said to have been transferred from Bombay to Teheran in Persia some twenty years ago. It was copied, probably from the Copenhagen MS., in A.Y. 963 (A.D. 1594), by herbad Ardashir Zivâ, in the town of Bhroch; it is rather carelessly written, and many of the later copies are descended from it.<sup>1</sup> Another old manuscript, now in the University Library at Bombay, was obtained at Bhroch; it corresponds very closely to the one last mentioned, and is probably about the same age, but its colophon is lost. The Pahlavi Vendidad was printed at Vienna separate from the Avesta text, and was published by Spiegel in 1853, but his text can be much improved by careful collation with the old manuscripts above mentioned. None of these MSS. contain the twelfth fargard of the Vendidad, so that the Pahlavi translation of

<sup>1</sup> The descent of manuscripts can generally be traced by their copying errors, which have been insufficiently erased; or by their misreading ill-shaped letters; but it is hazardous to argue on the authority of only one such blunder.

this fargard, which occurs in a few modern MSS., is probably the work of some Dastur in India. It is difficult to account for the omission of the twelfth fargard in the old MSS., as the fargards are all numbered, so that any accidental leap from the eleventh to the thirteenth ought to have been soon discovered; and it is unlikely that the twelfth fargard would have occupied exactly the whole of any number of folios which may have been lost from some original manuscript before it was copied.

The *Pahlavi Yasna* contains about 39,000 words, exclusive of the *kiriya* or introductory prayers. It is written alternating with its Avesta, in the same manner as the Vendidad, but the long interpolated commentaries are much less common, and fewer commentators are quoted; so it may be suspected of containing less old matter than the Pahlavi Vendidad. For the oldest manuscripts of this text we are again indebted to herbad Mihirâpân Kaî-Khûsrô, who copied at Kambay a manuscript of the Yasna with Pahlavi (now in the University Library of Copenhagen) in A.Y. 692 (A.D. 1323) from a manuscript written by Rustam Mihirâpân; in the same year he also wrote a second manuscript of the same, which is now in the library of Dastur Jamaspji Minochiharji in Bombay, and is dated only twenty-two days later than the first, but it does not mention whence it was copied. Both these manuscripts begin with a series of introductory prayers in Avesta and Pahlavi, of which the commencement is lost; some of the folios are also damaged in both by the corrosive action of the ink used by the writer; and one folio in the middle of the Bombay copy is lost, and many others are worm-eaten. Several more modern manuscripts of the Yasna with Pahlavi exist, but they are less common than those of the Vendidad. The Avesta and Pahlavi texts were printed separately at Vienna, and published by Spiegel in 1858, but his text would be improved by collation with the old manuscript in Bombay.

The *Pahlavi Visparad* contains about 3300 words, and

resembles in character the Pahlavi translation of the Yasna. Probably the oldest copy of this text extant is contained in a manuscript of miscellaneous texts brought from India by the author of these Essays; this copy was written by Pēshyōtan Rām Kāmdān at Dhroch in A.R. 766 (A.D. 1397). The Avesta and Pahlavi texts were printed separately at Vienna, and published by Spiegel, along with the Yasna texts, in 1858.

The *Hādōkht nask* in Pahlavi is a mere fragment, containing about 1530 words, and consisting of three fargards which were probably not consecutive in the original Nask. The first fargard details the value of reciting the *Ashem-rohu* formula under different circumstances, and is probably an extract from the first division of the Nask. The second and third fargards describe the fate of the souls of the righteous and wicked respectively during the first three days after death; but their contents do not agree very well with the description of the Nask in the Dinkard, where it is stated to have consisted of three divisions containing 13, 102, and 19 sections respectively.<sup>1</sup> The oldest copies of the text known to be extant are contained in the manuscript of miscellaneous texts written in A.D. 1397, which includes the Visparad, as mentioned above; also in a very similar manuscript in the University Library at Copenhagen, which must be about the same age. The Avesta and Pahlavi texts, alternating as in the manuscripts, were printed at Stuttgart, and published with the *Arđā-Virāf Nāmak* in 1872, and a translation of the Avesta text will be found in the third Essay.

The *Vishtāsp yasht* is found with a Pahlavi translation of about 5200 words, but only one manuscript has been examined; this is in the library of Dastur Jamaspji in Bombay, and is said to have been written some thirty-five years ago. The Avesta text is probably descended from the Kirman manuscript used by Westergaard, and now at

<sup>1</sup> The total number of sections is error of one in some one of these four given as 133; so there must be an numbers.

Copenhagen, and the Pahlavi text has the appearance of a modern translation.

Pahlavi translations of other Yashts also exist; such as those of the *Aûharmazd yasht*, about 2000 words; the *Khûrshêd yasht* and *Mâh yasht*, each about 400 words; the *Srôsh yasht hâdôkht*, about 700 words; the *Haptân yasht*, *Behrâm yasht*, and probably others which have not been examined. In these, as in all the other translations, the Pahlavi alternates with the Avesta; and there seems little doubt that most of these Yasht translations are old.

Among the remaining translations are the Pahlavi texts of the *Atash nyâyish*, about 1000 words; the *Khûrshêd nyâyish*, about 500 words; the *Abân nyâyish*, about 450 words; the *Afrîngân gâtha*, the *Afrîngân gahanbâr*, the *Afrîngân dahmân* (Yasna, lix. 2-15 Sp.), the last containing about 450 words; the *Afrîn myazd*, also called *Afrîn Zartusht*; the *Sîrôzah* in both its forms, containing about 530 and 650 words respectively; and many short extracts from the Yasna which are much used in the Khurdah Avesta, such as the *Ashem-vohu*, *Yathâ-ahû-vairyô*, and *Yenhê-hâtâm* formulas; Yasna, v. 1, 2; xxxv. 4-6, 13-15; i. 65-67, Sp.; &c.

The *Chîdâk avistâk-i gâsân*, or selection from the Gâthas, is an old miscellaneous collection of short passages, sometimes merely single lines, from various parts of the Gâthas, alternating with the usual Pahlavi translation. Altogether 76 lines are quoted from the Avesta, and the Pahlavi translation of about 1100 words does not differ materially from that given in manuscripts of the Yasna. Several copies of this selection exist, but the oldest seems to be that in the manuscript of miscellaneous texts written in A.D. 1397, as mentioned above.

Intermediate between the translations and the purely Pahlavi works, there are those which contain many Avesta quotations, which are often translated, but do not in themselves form any connected text, as the bulk of the work is Pahlavi. The following three are of this class:—

The *Nīrangistān* contains about 30,000 words, including the Avesta quotations, many of which are no longer extant in the Zend-Avesta. It consists of three fargards, and treats of a great number of minute details regarding rites and ceremonies, and precautions to be adopted while performing them. Its contents correspond very closely with the description of the second section of the Hūspāram Nask, as given in the Dīnkard; and the name of that section was Nīrangistān. The opinions of many of the old commentators mentioned in the Pahlavi Vendidad are also often quoted in this work. A manuscript of the Nīrangistān was brought from Persia to India by Dastur Jamasp Wilāyati, A.D. 1720; this was copied from a manuscript dated A.Y. 840 (A.D. 1471), but whether it still exists is uncertain; it was re-copied by Dastur Jamasp Asa of Nawsāri in A.Y. 1097 (A.D. 1727), and this copy is now in the library of the Khān Bahādar Dastur Nōshirvānji Jāmāspji at Poona. Several later copies exist, but owing to the text being difficult and little known to copyists, their variations from the original are unusually numerous.

The *Farhang-i oīm khadūk*, or vocabulary of Avesta and Pahlavi, so called from its first words being *oīm khadūk*, consists of about 3300 words, including the Avesta, and contains several words and phrases which are no longer extant in the Avesta texts. Very old copies of this vocabulary exist in two manuscripts of miscellaneous Pahlavi texts, one brought from India by the author of these Essays, and written in A.D. 1397, and the other at Copenhagen, written about the same time. Dastur Hoshangji's edition of this vocabulary, printed at Stuttgart, and published in 1867 with the title of "An Old Zand-Pahlavi Glossary," could probably be improved by collation with these old copies of the text.

The *Afrīn-i dahmān*, including the *aogemadatcha* Avesta quotations, contains about 2000 words. The first of the quotations is Yasna, vii. 60 Sp., but most of the others are no longer extant in the Avesta. They are also found with



alternating Pâzand and Sanskrit translations, and without the introductory sentences of the Afrîn.

We may now proceed to notice the purely Pahlavi works, which contain but few quotations from the Avesta, and those are generally references to the proper texts to be recited on particular occasions. There is much diversity in the style of these compositions, some being merely descriptive, in which the language is easy and the construction simple; while others are more philosophical, and their language difficult and obscure.

The *Vajarkard-i dînî*, containing about 19,000 words, might almost be classed with the preceding, as the latter part of it contains several quotations from the Avesta. It is a very miscellaneous collection of injunctions and details regarding religious matters, resembling a Rivâyat, and divided into three chapters, professing to have been written by Mēdyômâh, one of the old commentators quoted in the Pahlavi translations and other works. An old manuscript of the work, written in Kirmân, A.Y. 609 (A.D. 1240), is said to have been brought to India and deposited in the library of the Mody family in Surat, where it was copied A.Y. 1123 (A.D. 1754) by an uncle of the late high-priest of the Parsis in Bombay; from this copy the text was edited by Dastur Peshotanji, and printed in Bombay in 1848, as already mentioned (p. 59). This work includes three or four of the minor texts hereafter mentioned, as will be noticed when we come to them.

The *Dînkard* is the longest Pahlavi work extant, although the first portion of it, containing the first and second books, is missing; the latter part of the work, consisting of books iii.-ix., contains about 170,000 words. The third book consists of a series of explanations of religious matters and duties, for general information and removal of doubt, concluding with a description of the solar and lunar years, and a legendary history of the Dînkard which is evidently identified with that of the Nasks generally; this book contains 73,000 words. The fourth book contains various

statements selected from the religious books by Adarfrobag-i Farukhzâdân, the original editor of the *Dinkard* (see p. 55), extending to about 4000 words; these statements commence with the characteristics of the Ameshâspends, and in discussing those of Shatrovair, the third Ameshâspend, an account is given of the endeavours of various sovereigns, from Vishtâsp to Khûsrô-i Kavâdân (Nôshirvân), to collect and preserve the national literature. The fifth book contains the sayings of the same Adarfrobag from a book called *Sîmrâ*,<sup>1</sup> and his replies to many questions on obscure and difficult matters in history, astrology, and religious customs, extending to about 6000 words. The sixth book contains the opinions of the *pôryôklêshân* (professors of the primeval religion of Zarathushtra) on all matters of tradition, customs, and duties, with many sayings of Adarpâd-i Mâraspendân; the whole extending to about 23,000 words. The seventh book contains an account of the wonders, or miracles, of the Mazdayasnian religion from the time of Gâyômarâ, the first man, to that of Sôshâns, the last of the future prophets; including many details of the life of Zaratûsht, and extending to about 16,000 words. The eighth book contains an account of the twenty-one Nasks, giving a short description of each, but going into more details of the four Nasks xv.–xviii. which constitute the majority of the seven “legal” Nasks; this book consists of about 20,000 words. The ninth book contains a much more detailed account of the contents of each fargard of the first three Nasks, concluding with some remarks upon selections from the whole *Yasna*, and extending to about 27,000 words. The work concludes with colophons to the extent of nearly 1000 words, which relate that this latter part of the *Dinkard* was copied at the place where it was found, Khûshkand in Asûristân, from an original which had been written by elders of the family of Adarpâd-i Mâraspendân, by Mâhvandâd Narimahân Behrâm Mihirâpân, and finished on the 24th day of the 4th month

<sup>1</sup> There are, of course, many other ways of reading this name.

A.Y. 369 (7th July A.D. 1000). From this copy others dated A.Y. 865, 1009,<sup>1</sup> and 1038<sup>1</sup> have descended, and the last appears to have been brought from Persia to Surat in A.Y. 1152 (A.D. 1783) by Mullâ Bahman, and about four years afterwards some copies of the manuscript of A.Y. 1038 (A.D. 1669) were spread among the Parsis; but before any of these copies were made, the manuscript from Persia had been lent to various parties, and more than one-sixth of the whole had been abstracted, so that all the manuscripts are now deficient to that extent; but out of 69 folios missing, 64 have been discovered, though they still remain in various hands. The manuscript itself is in the library of Dastur Sohrabji Rustamji, the high-priest of the Kadmi sect of Parsis in Bombay. Dastur Peshotanji is publishing an edition of the text, with Gujrati and English translations, as has been already mentioned (p. 59), but it will be many years before he can complete his task.

The name *Dâdistân-i-dînî* is usually confined to a work of about 30,000 words, written by Dastur Minochihar Yûdân-damân, who was high-priest of the Mazdayasnians in Fârs and Kirmân about A.Y. 350<sup>2</sup> (A.D. 981). It consists of 92 questions and answers about religious duties, customs, and legends; the last of these answers seems to be incomplete, so that a portion of the original work may have been lost. The oldest manuscript of this text that has been examined was written in Kirmân by Marjpân Frêdûn in A.Y. 941 (A.D. 1572); his writing was to supply the deficiencies in a still older manuscript, of which only 28 folios now remain; and his manuscript has, in its turn, had its deficiencies supplied from later copies. In this manuscript the text of the *Dâdistân-i-dînî* is preceded and followed by other somewhat similar writings by the same Dastur, and by Zâd-sparam-i Yûdân-damân, who appears

<sup>1</sup> These dates no longer exist in the manuscript brought from Persia, but are taken from the copies and from the account given by Mullâ Fîrûz in his *Avijeh-Dîn*.

<sup>2</sup> Altered to 250 in the old manuscript written by Marjpân Frêdûn, but whether the alteration was made by the original writer or not is uncertain.

to have been his brother. The first part of these extra writings contains about 23,000 words, and the last part about 30,000 words, of which 5000 are lost; if these writings be taken as part of the *Dâdistân-i-dîni*, the whole work contains about 78,000 words extant. The author of these Essays recommended the Parsis, twelve years ago, to have this work translated, and it is said that a translation was prepared, but has not been published. If the non-appearance of this translation be due to any of the opinions of the old Dastur of Kirmân differing from those of Parsis of the present day, it is to be regretted, as the proper course in such a case would be to publish a correct translation, and point out the probable cause of the original writer's errors in notes; this is all the more necessary as none of the Pahlavi books are free from statements which would be considered heterodox nowadays. Thus, whenever they give details regarding *khreštâk-das*, or next-of-kin marriage, they describe it as applying to closer relationships than present customs tolerate; but whatever may have been the reasons for the establishment of this custom when the Zoroastrian faith was in power,<sup>1</sup> it is evident that when the faith was held merely by a persecuted remnant of the Persian people, their priests advocated the custom as a specially meritorious act, with the view of discouraging intermarriages with their Mohammedan neighbours, which would have led to the final extinction of Zoroastrianism. That the present customs of the Parsis are not quite the same as those of eight or ten centuries ago is not surprising, when we consider that it was the usual practice of all Christian sects who had sufficient power, two or three centuries ago, to put heretics and witches to death by burning or otherwise; such practices were *then* not only legal, but were considered highly meritorious; *now* they would be called judicial murders.

<sup>1</sup> They had probably something to do with the dislike of Eastern nations to any absolute alienation of family property; a feeling which led even the Jews to adopt stringent exceptional marriage laws, in case of a failure in direct heirs.

The *Shikand-gumânî vijâr* is a controversial work of about 18,000 words, written by Marḍân-farukh-i Aûhar mazd-dâḍ, who acknowledges the instruction he has received from the Dînkard of Adarfrobâg-i Farukhzâdân which contained a thousand chapters (*dar*), as well as from the Dînkhard<sup>1</sup> of Adarpâdyâvand, a work no longer known, unless it be the book of the Mainyô-i-khard, mentioned hereafter. The writer begins by answering some questions of Mihiryâr-i Mâhmâdân of Ispâhân regarding the existence and work of the evil spirit being permitted by Aûharmazd; he then proceeds to prove the existence of God, and to disprove the arguments of atheists, and of those who disbelieve in the evil spirit, and attribute both good and evil to God; and he concludes by criticising the doctrines of the Jews, Christians, and Manichæans. Most of the manuscripts of this work are incomplete, and only the first 3600 words are found in the Pahlavi character; the more complete manuscripts are in Pâzand with Neryôsangh's Sanskrit translation, but there are evident indications of the Pâzand text having been originally transliterated from Pahlavi. An edition of the Pahlavi and Pâzand texts has been prepared by Dastur Hoshangji, but is not yet printed.

The *Bundahish* calls itself 'the *Zand-âkâs*<sup>2</sup> (zand-knowing, or tradition-informed), which is first about Aûhar-mazd's original creation and the antagonism of the evil spirit, and afterwards about the nature of the creatures from the original creation till the end, which is the future existence, just as it is revealed by the religion of the

<sup>1</sup> The Mullâ Firûz library in Bombay contains two modern Persian manuscripts, named respectively Dînkard and Dînkhard; these were written by Mullâ Firûz to describe his voyage to Persia and the answers he obtained to seventy-eight questions proposed by the Indian Dasturs. These Persian works must not be confounded with their namesakes in Pahlavi.

<sup>2</sup> The word *min*, "from," with which many of the manuscripts commence, appears to be a later addition as it is not found in the Copenhagen manuscript, and has evidently been added by a later hand in the only other manuscript of equal age mentioned in the text.

'Mazdayasnians.' The contents of this book are too well known to require further description; it contains about 13,000 words, but the manuscripts do not agree either in extent or arrangement. The most complete and best-arranged text, but not the most accurately copied, is that in the manuscript of miscellaneous Pahlavi texts at Copenhagen, which is about five hundred years old, and has lost one or more folios in the middle of the text of the Bundahish, but contains more sections (chaps. xxviii., xxix., xxx., and xxxii. of Anquetil) than are found in other independent copies. The text is found differently arranged, without those sections, but more accurately copied, in the similar manuscript of miscellaneous texts brought from India by the author of these Essays, and written in 1397. Most of the manuscripts in India seem to have been copied from the latter of these two old manuscripts, but they sometimes vary further in their arrangement. The Copenhagen text was lithographed in facsimile and published by Westergaard in 1851; a French translation was published by Anquetil in 1771, and German translations by Windischmann in 1863, and by Justi in 1868.

The *Mīnōk-i khard*, called in Pāzand *Mainyō-i khard*, or Spirit of Wisdom, consists of sixty-two answers given by the said Spirit to the inquiries of a wise man regarding the tenets, legends, and morals of the Mazdayasnian religion. It contains about 12,000 words, but the text ends abruptly, as if incomplete; and its introduction bears some resemblance to that of the *Shikand-gumānī*, so as to lead to the suspicion that it may be the first portion of the *Dinkhard* consulted by the author of that work. An old manuscript of the Pahlavi text was brought by Westergaard from

<sup>1</sup> This word, which is traditionally read *madōnad*, has been pronounced *minarad*, or *mainiad*, and traced to a supposed ancient Persian form, *mainra*. Whether such a form actually existed is not known, and if it did, we should expect to find its final letter represented by *d* = *t* in Pahlavi, and

not by *d*. On the other hand, the Persian *minā* must have been *minā* in Pahlavi; this would be liable to be written *minōg*, and the addition of circumflexes (all the uses of which, in Pahlavi, are not thoroughly understood) changes this word into the traditional *madōnad*.

Persia, but the Pahlavi versions in India are probably merely translations from the better-known Pâzand text which generally alternates with Neryosangh's Sanskrit translation; a manuscript of this Pâzand-Sanskrit text, written in A.D. 1520, is preserved in the India Office Library in London. A few fragments of the Pâzand text were published, with a German translation, by Spiegel in his "Grammar of the Parsi Language" (1851) and his "Traditional Literature of the Parsis" (1860); and the whole text, both Pâzand and Sanskrit, was published by West, with an English translation, in 1871.

The *Shâdyast lâ-shâdyast*, or Pahlavi Rivâyât, contains about 10,000 words, and treats of sins and good works, the proper treatment of corpses and other kinds of impurity, with the proper modes of purification, the proper use of the sacred thread and shirt, other customs and rites, with the reasons for reciting each of the Gâthas, and details of the extent of those hymns; all subjects which are generally explained in the Persian Rivâyats; but here the statements are enforced by quotations of the opinions of several of the old commentators, and by references to some of the Nasks no longer extant. The oldest extant copies of this work are contained in the two manuscripts of miscellaneous Pahlavi texts, written about five hundred years ago, which have been already mentioned. In these manuscripts the text appears in two detached portions of about 7500 and 2500 words respectively.

The *Arđâ<sup>1</sup> Vîrâf nâmak*, or book of Arđâ Vîrâf, contains about 8800 words, and describes what was seen by a chosen high-priest in a vision of the other world, where he was shown the rewards of the righteous, the punishments of the wicked, and the neutral state of stationary expectation of those who belong to neither extreme. It is stated in this work that Arđâ Vîrâf was called Nikhshâpûr

<sup>1</sup> Sometimes written *Arđâi*, which should perhaps be read *Arđâk*, having been altered into *arđâg*, which is not distinguishable from *arđâi*. It is no doubt merely a title meaning "righteous;" the Parsis say, however, that it is also a name.

by some; this is not only the name of a town, but is also that of one of the old commentators, sometimes quoted in the Pahlavi Vendidad, and very often in the Nrangistân; it is possible, therefore, that this commentator may have written the book of Arđâ Virâf. Copies of this text are found in the two old manuscripts of miscellaneous texts written about five hundred years ago, which have been already mentioned. A manuscript of a Pâzand and Sanskrit version, written A.D. 1410, was also brought from India by the author of these Essays; and Persian versions, both in prose and verse, are likewise extant. The Pahlavi text was printed at Stuttgart, and published, with an English translation, in 1872.

The *Mâdîgân-i Gôšt-i Fryânô*, of about 3000 words, is a tale of the evil Akhtya of the Alân Yasht (81-83), propounding thirty-three enigmas to Yûishtô-yô-Fryananâm, to be solved on pain of death; after this is done he has to solve three enigmas in his turn, but fails and is destroyed. The enigmas are generally of a very trivial character, and nine of them seem to be omitted. This text accompanies that of the book of Arđâ Virâf in the two old manuscripts before mentioned, and was published with it in 1872.

The *Bahman yasht*, of about 4200 words, professes to be a revelation from Aûharinâzd to Zaratûst of the sufferings and triumphs of the Mazdayasnian religion, from his time to the end of the world, apparently in imitation of part of the Sûdkar Nask. As it mentions the Mûsalmâns, and gives many details of the sufferings occasioned by them, it must have been written a considerable time after the Mohammedan conquest. It details how the power of the Mazdayasnian religion is to be restored by the victories of Vahirâm-i Varjâvand, a prince (*kaf*) of the Kayân race, who at the age of thirty is to put himself at the head of Indian and Chinese armies, whose power will be felt as far as the banks of the Indus, which is called the country of Bambo. Foreigners should be careful not to confound this



name with Bombay, which is merely a European corruption, through the Portuguese, of Mumbaï; a corruption which native writers still avoid when writing in the vernacular languages. The Pahlavi text of this work is found in the old manuscript of miscellaneous texts at Copenhagen, and its two copies, one of which is at Paris, but no other copies have been met with; a Pâzand version is, however, common in India. Spiegel has given a German translation of extracts from the Bahman Yasht in his "Traditional Literature of the Parsis."

In the same old manuscript at Copenhagen is the *Andarj-i Hūdāvar-i<sup>1</sup> dānāk*, containing about 1800 words, of which one-third have been lost, as two folios are missing. This admonition (*andarj*) is given in reply to questions asked by his disciple (*ashākard*). No other copy of this work has been met with, but it will be found, of course, in the two copies of the Copenhagen manuscript.

In the same manuscript is also a copy of the *Mādīgān-i gujastak Abālīsh*, containing about 1200 words. The accursed Abālīsh appears to have been a *zandāk* or heretic, who relied upon later corrupt traditions in preference to the true faith. In the presence of Māmûn, the commander of the faithful (*amîr-i mûminîn*) at Baghdād, he proposes seven questions to a Mobad, who replies to the satisfaction of Māmûn and the confusion of Abālīsh himself. The writer concludes by blessing Adarfrobag-i Farukhzâdân (the author of an old edition of the Dînkard) for having destroyed Abālīsh; and he could not have written this work before A.D. 830, as Māmûn was living at that time. Many copies of it exist in Pahlavi, Pâzand, and Persian.

The *Jâmâsp nâmak* consists of Jâmâsp's replies to King Gushtâsp's questions regarding creation, history, customs of various nations, and the future fate of the religion. The most complete manuscript examined contains about 5000 words, but seems unfinished. The Pahlavi text is rare. A very old manuscript in Dastur Peshotanji's library in

<sup>1</sup> This name may also be read *Khāshvar-i*, or otherwise.

Bombay contains about one-fourth of the text, but no other copy has been met with. The Pâzand and Persian versions are found in many manuscripts.

A very old manuscript in the library of Dastur Jamaspji in Bombay has been called the *Pahlavi Shâhnâmak*, as it contains several short tales connected with the kings of Persia. Its colophon states that it was finished in India, in the town of Tânak,<sup>1</sup> on the 19th day of some month A.Y. 691 (A.D. 1322), by Mihirâpân Kaf-Khûsrô, the copyist who wrote the oldest manuscripts of the *Yasna* and *Vendidad* that are still extant. The handwriting, however, more nearly resembles that of the old manuscript of miscellaneous texts at Copenhagen, which contains several copies of Mihirâpân's writings, with his colophons attached; so that the *Pahlavi Shâhnâmak* may also be a copy of his manuscript, but, like that at Copenhagen, it is certainly about five hundred years old. This manuscript is much wormeaten, but a copy of it exists at Teheran, made one hundred and ten years ago, before the original was much damaged, which will probably supply most of the deficiencies in those texts of which no other copies are known to exist.

Of the texts contained in this old manuscript and its single complete copy, the following are not known to exist elsewhere in Pahlavi:—(1.) *Yddkâr-i Zarîrân*, of about 3000 words, containing an account of the war between King Vishtâsp and Arjâsp. (2.) *Cities of the Land of Iran*, about 880 words, giving their names and a very brief account of each. (3.) *Wonders and Prodigies of the Land of Sîstân*, in about 290 words. (4.) *Khûsrô-i Kavâddân* (Nôshirvân) and the Slave-boy, who replies to the king's thirteen inquiries as to what things are the most pleasant, about 1770 words. (5.) *Admonitions to Mazdayasnians* in six separate paragraphs, about 940 words. (6.) *Andarj-i*

<sup>1</sup> In another colophon, in the middle of the manuscript, this place is called Tâmûk in Jâzirak (or Gujîrak) zilab, the date being the 6th day of the sixth month A.Y. 691.

*Khûsrô-i Kavâdân* (Nôshirvân), about 380 words, said to contain the dying injunctions of that monarch. (7.) *Sayings of Adarfrobâg-i Farukhzâdân and Bakht-âfrîd*, about 320 words.

The following texts, contained in this old manuscript, are also found in Dastur Peshotanji's old manuscript, which has been already mentioned as containing part of the *Jâmâsp-nâmak*; but they are not known to exist elsewhere in Pahlavi:—(1.) *Mâdâgân-i sî rôz*, about 460 words, is a statement of what ought to be done on each of the thirty days of the month; at the end it is called an admonition (*andarj*) of Adarpâd-i Mâraspendân to his son, which leads one to suspect that it may be a detached portion of his *Pandnâmak*. (2.) *Dirakht-i Asûrîk*, about 800 words, is a debate between a tree and a goat as to which of them is the more worthy. (3.) *Chatrang nâmak*, about 820 words, relates how a chessboard and chessmen were sent by Dêvasârm, a great king of India, to Khûsrô-i Anôshak-rûbân (Nôshirvân), with a request for an explanation of the game, which was given by Vajûrg-mihir-i Bûkhtakân, who afterwards takes the game of Nîv-Ardashîr to India, as an effectual puzzle for the Indian sages. (4.) *Injunctions* given to men of the good religion, about 800 words. (5.) *The Five Dispositions* of priests, and *Ten Admonitions*, about 250 words, which also occur in the *Vajarkard-i dînî* (pp. 13–16 of Dastur Peshotanji's edition). (6.) *Dârûk-i khûrsandî*, about 120 words. (7.) *Anecdote* of King Vahirâm-i Varjâvand, about 190 words. (8.) *Advice* of a certain man (*fulân gabrâ*), about 740 words. Of the following texts contained in the two old manuscripts of Dastur Peshotanji and Dastur Jamaspji, a third copy exists in the library of the latter Dastur:—(1.) *Forms of Letters* to kings and great men, about 990 words, found also in the *Vajarkard-i dînî* (pp. 102–113 of Dastur Peshotanji's edition). (2.) *Form of Marriage Contract*, dated A.Y. 627 (A.D. 1258), about 400 words. (3.) *Vâchak aêchand* (some sayings) of Adarpâd-i Mâraspendân, about

1270 words. (4.) *Stáyishn-i drón ra sipáslárf-i myazdyán*, about 560 words.

Of the following texts contained in Dastur Jamaspji's old manuscript many copies exist:—(1.) *Pandnámak-i Zaratúshť*, about 1430 words, contains admonitions as to man's duties. A copy of three-fourths of this text exists in the University Library at Copenhagen. (2.) *Andarj-i Adarpád-i Máraspendán*, about 1700 words, is sometimes called his *Pandnámak*, and contains his advice to his son Zaratúshť; but the last quarter of the text is missing in the old manuscript, and the end is very abrupt in other manuscripts, which makes it probable that the next text in the old manuscript, the *Mádfyán-i sf róz*, may have been originally the conclusion of this, as has been already noticed. This Pahlavi text was printed in Bombay, and published, with a Gujrati translation, by Shahryárji Dadabhai in 1869; and an English version of this Gujrati translation, by the Rev. Shapurji Edalji, was published in 1870, but being a translation of a translation, it differs considerably from the meaning of the original. (3.) *Kárnámak-i Artakhshťr-i Pápakán*, about 5600 words, records many of the actions of King Artakhshťr and his son Shahpúhar, beginning with the discovery of Sásán, the father of the former, among the shepherds of Pápak, and ending with Aúharmazd, the son of the latter, ascending the throne; but this is not the original work, as it begins with the phrase, 'In the Kárnámak of Artakhshťr-i Pápakán it was thus written.' A Gujrati translation of this text was published by Dastur Peshotanji in 1853. (4.) *Pandnámak-i Vajárg-mihir-i Bákhtakán*, the prime minister of King Khúsró Nôshirvân, contains about 1690 words, but seems to be merely a fragment of the work, as it ends very abruptly. This text is also called the *Ganj-i sháfán*, because it states that it was placed in the royal treasury (*ganj-i shahakán* in the old manuscript).

The other old manuscript in Dastur Peshotanji's library, which includes some of the above-mentioned texts, likewise

contains the following:—(1.) *Mâdîgân-i sî yazadân*, about 80 words, stating the one special quality of each of the thirty Yazads who give their names to the days of the month. Another similar statement, in the old manuscript of miscellaneous texts brought from India by the author of these Essays, specifies different qualities in most cases. (2.) *Mâdîgân-i mâh Fravardîn rôj-i Horvadađ*, about 760 words, which details all the remarkable occurrences said to have taken place, at different periods, on the sixth day of the first month of the Parsi year. A Persian version of this text is found in the Rivâyats. (3.) Another *Mâdîgân-i sî rôz*, about 1150 words, detailing the proper business and duties for each of the thirty days in the Parsi month and the five Gâtha days at the end of the Parsi year. This text is also contained in the Vajarkard-i Dînî (pp. 113–125 of Dastur Peshotanji's edition).

Copies of the remaining texts are numerous both in Pahlavi and Pâzand. The *Mâdîgân-i haft ameshâspend*, about 990 words, contains a detail of the various duties of the seven Ameshâspends, as revealed by Aûharmazd to Zaratûst. The *Andarj-i dânak marđ*, about 520 words, details the advice of a wise man to his son.

The *Pahlavi-Pâzand farhang*, about 1300 words, is the glossary of Huzvârish and Pâzand edited by Dastur Hoshangji and published in 1870. It is called the *Mârîknâmak-i Asûrîk*, or Assyrian vocabulary, by Dastur Peshotanji in the list of Pahlavi works given in the introduction to his Pahlavi Grammar; but the origin of this name requires explanation, as it appears to be unknown to the Dasturs generally.

The *Patît-i Adarpâđ-i Mâraspend*, about 1490 words, is a form of renunciation of every possible heinous sin, to be recited by the sinner. The *Patît-i khud*, about 1000 words, is a similar form of renunciation, but somewhat abbreviated. *Avar chîm-i drôn*, about 380 words, regarding the symbolism of the ceremonial wafer-cakes, and the use of them in the *myâzd*, or sacred feast. The *Pahlavi*

*âshirvâd*, or marriage blessing, about 460 words. The *Nâm-stâyishnê*, or praise of Aîharmazd, about 260 words. The *Afrîn-i "tû pêshgâh-i khûdâ,"* so called from its first words, about 190 words. And other benedictions and prayers which have not been examined.

A Pahlavi version of the *Saḍdar Bundahish* is also said to exist, but must be a modern translation, for the *Sad-dar* itself, although often written in Avesta characters, seems to be rather Persian than Pâzand, as it contains many Arabic words. Dastur Peshotanji mentions a few more Pahlavi texts, some of which may be included among those described above, but under different names. There are also ~~several~~ Persian texts, such as the book of Dâdâr bin Iḥâd-dokht, &c., which may have originated in Pahlavi.

From the above details we may form some idea of the probable extent of the scanty remnants of Pahlavi literature. Without making any allowance for works which remain unexamined or have escaped observation, it appears that the extant Pahlavi translations from the Avesta exceed 104,000 words, and the other Pahlavi works exceed 413,000 words, making a total of upwards of 517,000 words in all the extant Pahlavi writings which have been examined. This total is nearly eleven times the extent of the Pahlavi Vendidad, or forty times that of the Bundahish.

The Parsi community has been doing a good deal, of late years, for the preservation of the last remnants of their national literature, but it would be better if their efforts were of a more systematic character. Before much more is done for encouraging the publication of isolated texts, a systematic inquiry for manuscripts should be set on foot, for the purpose of ascertaining which are the oldest and best manuscripts, so as to avoid the error of editing texts without reference to the best materials. Influential members of the Parsi community, assisted by the Dasturs, ought to have but little difficulty in inducing all possessors of manuscripts to supply a properly organised committee with complete catalogues of their collections. Such cata-

logues need only be lists of the names of the works, with the names and dates of the copyists when these are recorded; but all undated manuscripts supposed to be more than a century old should be specially noted. From such lists the committee could easily prepare a statement of all extant texts and of the owners of several of the more valuable manuscripts of each text. Possessed of this information, the next step would be to obtain a copy of the oldest manuscript of each text, beginning with the rarest works, and have it collated with one or two of the next oldest manuscripts (not being copies of the first). These collated copies, if correctly made *without any attempt at emendation*, would form standard editions of the texts, and should be carefully preserved in some public institution accessible to all members of the Parsi community, such as the Mullâ Fîrûz Library.

It can hardly be expected that Westergaard's edition of the Avesta texts can be much improved from any manuscripts to be found in India; although copies from Yazd or Kirmân, in Persia, might afford valuable emendations coming from an independent source, but it is generally understood in India that there are very few such manuscripts still existing in Persia. Justi's Old-Bactrian Dictionary is a tolerably complete collection of the Avesta words, but requires to be supplemented by the addition of many words contained in the Nîrangistân, Farhang-i ôim khadûk, and Aogemadaêcha; and the meanings attached to the words want careful revision.

With regard to Pahlavi texts, it would be important to discover any Pahlavi Vendidad or Yasna descended from any other source than the manuscripts of Mihirâpân Kaî-Khûsrô, also to find the first three fargards, missing from his manuscripts in Europe, in his own handwriting. The first two books of the Dînkard, the Pahlavi text of the latter part of the Shikand-gumânî, chaps. xxviii.—xxx. of the Bundahish, and a complete Pahlavi version of the Jâmâsp-nâmak, are all desiderata regarding which some

information might be obtained by a systematic inquiry for manuscripts. Hitherto the Parsis have had to rely upon Europeans for all explanations of their literature, beyond the merely traditional learning of their priesthood; they may always rely upon some European being ready to carry on such investigations, provided the materials be forthcoming; and Europeans, in their turn, ought to be able to rely on the Parsis for the discovery of all existing materials, and for rendering them accessible.





III.

*THE ZEND-AVESTA;*

OR,

*THE SCRIPTURE OF THE PARSIS.*



### III.

## THE ZEND-AVESTA; OR, THE SCRIPTURE OF THE PARSIS.

IN this Essay it is intended to give a brief statement of the contents of the whole Zend-Avesta, together with translations of some important or interesting passages contained therein, which will enable the reader to form some judgment of the true character of the sacred books of the Parsis. After some preliminary remarks about the name, extent, and preservation of the sacred books, the separate parts of the present Parsi scriptures will be described in detail, and finally, an attempt will be made to give a short, critical, and historical sketch of this religious literature.

### I.—THE NAME OF THE PARSİ SCRIPTURES.

The sacred writings of the Parsis have usually been called Zend-Avesta by Europeans, but this is, without doubt, an inversion of the proper order of the words, as the Pahlavi books always style them<sup>1</sup> *avistak ra zand* (Avesta and Zend), and this order is confirmed by the traditional, as well as the critical and historical, explanation of both terms. In the opinion of the present Parsi priests, *Avesta* means the original text of the sacred books, and *Zend* denotes the Pahlavi translation. This view is correct to a great extent, as many passages may be quoted

<sup>1</sup> Only one exception has been noticed in many hundred occurrences of the phrase.

from the Pahlavi books in which *Zend* means simply "translation," or "commentary;" thus the old *Farhang-i oīm khadāk* commences (in the old manuscripts) with the words: *Madam bard-shinākhāno-i vāj va mārīkāno-i Avistāk, aīghash Zand maman va chīgūn*, 'on fully understanding the words and phrases of the Avesta, that is, the nature and quality (lit. the what and the how) of its 'Zend.' But it is probable that the term *Zend* was originally applied to commentaries written in the same language as the Avesta, for in the Pahlavi translation of the Yasna, when the scriptures are mentioned, both terms, *Avistāk va Zand*, are used,<sup>1</sup> as if of equal authority, which would have been an instance of gross self-conceit on the part of the translator, if he meant his own translation by the term *Zend*. From this use of the denomination Avesta and *Zend* by the Pahlavi translators, we are fully entitled to conclude that the *Zend* they mentioned was a commentary on the Avesta already existing before they undertook their translation; and as they considered it sacred, this *Zend* was probably in the same language as the original Avesta. There are many traces, in the Avesta quotations and other phrases of the Pahlavi translations, of much of this old *Zend* having been replaced by the new *Zend* of the Pahlavi translators; but there are also traces of a good deal of it remaining incorporated in the present Avesta text, as will be pointed out from time to time in the translations which follow. The term Avesta and *Zend*, or *Zend-Avesta*, cannot be considered, therefore, as wholly inappropriate when applied to the Parsi scriptures in their original language, although the word *Zend* is improperly used when applied to that language itself, as it is much more commonly employed as a name for Pahlavi commentaries.

From the above remarks, it will be seen that the term

<sup>1</sup> See Yasna, xxx. 1, xxxi. 1, where the Avesta and *Zend* of both sayings, or both blessings, are specified in the Pahlavi translation. Neryosangh generally renders the word *Zend* by *artha*, "meaning," in his Sanskrit translation of the Yasna.

Avesta was originally confined to the sacred texts ascribed to Zarathushtra and his immediate disciples; but in the course of time this term has been gradually extended to all later explanations of those texts written in the same language, till at the present time it includes all writings in that language, whatever their age. All these writings, having become unintelligible to the majority of the Zoroastrians, came to be regarded as equally sacred.

The word Avesta does not occur in the sacred texts themselves with the meaning now attached to it, and it must not be confounded with the Sasanian *apistân*, engraved on gems in the phrase *apistân val yaddân*, as this phrase is also found in the Pahlavi texts, with the meaning of "prayers to God," whereas the Pahlavi *apistâk*, or *avistâk* (Avesta), is a distinct word, never used in that sense, which, indeed, would be inapplicable to nine-tenths of the Avesta. So far as the form of the Pahlavi *avistâk* is concerned, it might be best traced to *ava* + *stâ*, in the sense of "what is established," or "text," as was proposed by M. J. Müller in 1839; but such a meaning, though it might be fairly applicable to most of the Avesta now extant, would hardly describe the very miscellaneous contents of the Nasks which have been lost, and which are all said to have had both Avesta and Zend. A more satisfactory meaning can be obtained by tracing *avistâk* to *â* + *vista* (p. p. of *vid*, "to know"), with the meaning "what is known," or "knowledge,"<sup>1</sup> corresponding nearly with *veda*, the name of the sacred scriptures of the Brahmans. It may be objected to this etymology that the first syllable of *avistâk* is written like *ap*, and an Avesta *v* does not usually change into a Pahlavi *p*; this is only true, however, when the *p* would be initial; in other cases, such as *vi* = Pahl. *apî*, the change is common.

With regard to the term Zend, we see that its application varied at different times. Originally it meant the

<sup>1</sup> More literally, "what is announced," or "declaration;" approaching the meaning of "revelation."

commentaries made by the successors of Zarathushtra upon the sacred writings of the prophet and his immediate disciples. These commentaries must have been written in nearly the same language as the original text, and as that language gradually became unintelligible to all but the priests, the commentaries were regarded as a part of the text, and a new explanation, or Zend, was required. This new Zend was furnished by the most learned priests of the Sasanian period, in the shape of a translation into Pahlavi, the vernacular language of Persia in those days; and in later times the term Zend has been confined to this translation.

The word Zend may be traced in *āzaiñtīsh* (Yas. lvi. 3, 3 Sp.) and is to be referred to the root *zan*, "to know," Sans. *jñā*, Gr. *γνω*, Lat. *gno* (in *agnosco* and *cognosco*), so that it has the meaning of "knowledge, science." What passages in the present Avesta may be supposed to be remnants of the old Zend will be pointed out whenever they occur in the translations we propose to give further on.

The term Pâzand, which is met with frequently in connection with Avesta and Zend, denotes a further explanation of the Zend, and is probably a corruption of *paiti-zañti*, which must have meant "re-explanation;" this word does actually occur (Yas. lix. 2 Sp.), but with a more general meaning. Some passages in the present Avesta will be pointed out, in the translations further on, which may be supposed to represent an old Pâzand in the Avesta language; but at present the term Pâzand (as has been already shown in the second Essay) is applied only to purely Iranian versions of Pahlavi texts, whether written in the Avesta or Persian characters, and to such parts of Pahlavi texts as are not Huzvârish.

## II.—THE ORIGINAL EXTENT OF THE ZEND-AVESTA. THE NASKS.

From the ancient classical writers, as well as from the tradition of the Parsis, we learn that the religious literature of the ancient Persians was of considerable extent, though the Zend-Avesta, in its present state, is a comparatively small book. This circumstance necessarily leads us to the conclusion, that the sacred literature of the Zoroastrians has suffered very heavy losses. Thus Pliny reports, on the authority of Hermippos, the Greek philosopher (see page 8), that Zoroaster composed two millions of verses; and an Arab historian, Abu Jafir Attavari,<sup>1</sup> assures us that Zoroaster's writings covered twelve hundred cowhides (parchments). These reports might appear, at the first glance, to be exaggerations, but for the enormous extent of the sacred books of other Oriental nations,<sup>2</sup> which affords us sufficient reason for believing that the number and extent of the books ascribed to Zoroaster by his followers may have been very considerable.

The loss of most of these writings, known to the ancient Greeks, is ascribed by the Parsis mainly to the ravages attendant upon the conquest of the Persian Empire by Alexander the Great. Thus it appears from the third book of the Dinkard, that at the time of Alexander's inroad there were only two complete copies of the sacred books (a term which the Dinkard seems to identify with itself); one of these was deposited in the royal archives at

<sup>1</sup> Hyde, *De Religione Veterum Persarum*, p. 318.

<sup>2</sup> Thus, for instance, the text of the sacred books of the southern Buddhists of Ceylon, Birma, &c., according to Turnour's computation, comprises 4500 leaves, each page being about two feet long and containing nine lines. The text being written without any spaces between the

words, we may conclude that each line must contain as much as ten lines of any ordinary poetical measure. Thus,  $4500 \times 2 \times 9 \times 10 = 810,000$  lines of ordinary measure. Again, the commentary extends to a greater length than the text, so that there must be nearly 2,000,000 lines in the whole of these sacred books.



Persepolis, which were burned by Alexander, and the other, which was deposited in another treasury, fell into the hands of the Greeks, and was translated into their language. The *Arđâ-Vîrâf-nâmak* mentions only the one copy of the Avesta and Zend of the religion, which was deposited in the archives at Persepolis, and burned by Alexander; but it also mentions that he killed many of the priests and nobles. Both these accounts were written ages after the events they describe, so they merely represent the tradition that had been handed down, probably in writing, or otherwise it would have been more exaggerated; but as these accounts appear to have been written before the Mohammedan conquest, they cannot have confounded Alexander's ravages with those of the Mohammedans, for details of which we may refer to the *Bahman Yasht*. But although these accounts must be founded upon tradition, they are singularly confirmed by the accounts given by classical writers. Thus we find from Diodorus (xvii. 72) and Curtius (v. 7), that Alexander really did burn the citadel and royal palace at Persepolis, in a drunken frolic, at the instigation of the Athenian courtesan Thais, and in revenge for the destruction of Greek temples by Xerxes. Arrian (*Exped. Alex.*, iii. 18) also speaks of his burning the royal palace of the Persians. This act of barbarous folly was evidently the result of hasty impulse, and was probably committed at night, when the palace was full of attendants, courtiers, and priests; the last, who had special charge of the archives, would naturally attempt to save their treasures, and would certainly be opposed by the intoxicated Greeks, at the cost of many lives. The sacred books would be burned with the archives, in which they were deposited, and many Persians, priests and others, would lose their lives in the confusion. Such would be the natural consequences of the facts mentioned by the Western writers, and such are the traditional statements of the Parsis.

But besides the official copies of the sacred books, there

must have been other copies of many portions of them, which would be indispensably necessary in all cities where priests and judges had to perform their duties; and the copies of the sacred books, which the first Sasanian monarchs collected, were no doubt derived from these scattered copies. Notwithstanding the long interval of 550 years of foreign domination and domestic anarchy, which had intervened between Alexander and Ardashir Pâpakûn, the Sasanian kings were able to collect a large proportion of the old writings, if we may believe the details given of the contents of the books in their days; and it is, therefore, to the later ravages and persecutions, occasioned by the Mohammedans, that we must attribute the final loss of most of the writings. No doubt the books, as restored by the Sasanians, were chiefly collections of fragments; but some portion of nearly every book seems to have been recovered by them, and the total disappearance of most of the books must be traced to recent times.

The names of all the books are, however, extant, together with short summaries of their contents. According to these reports, the whole scripture consisted of twenty-one books, called Nasks,<sup>1</sup> each containing Avesta and Zend, i.e., an original text with a commentary on it. The number 21 was evidently an artificial arrangement, in order to have one Nask to each of the 21 words of the most sacred formula of the Zoroastrians, which are as follows:—

*Yathâ ahû vaîryô, athâ ratush, ashâd chîj hachâ,  
Vaphêush daxdâ mananô, shkyaothnanâm anhêush mazddi,  
Khshathremchâ ahurîi â, yim dregulyô dadhad vîstâvri.*

Each of the Nasks was, as it were, indexed under one particular word of this formula; and in the same manner

<sup>1</sup> This word occurs in the Zend-Avesta itself (Yas. ix. 73 Sp.) in the compound *naskô-frasdoqô*, "studying the Nasks," that is to say, the different parts of the scripture. It

seems to be of foreign origin, and is probably identical with the Assyrian *nusku*, and the Arabic *nushah*, pl. *nusakh*.

as this formula consists of three lines or verses (*gâs*), so also the Nasks were divided into three classes, according to their subjects to some extent, but not very strictly so.

Several descriptions of the contents of these Nasks are extant. The longest of these accounts forms the eighth and ninth books of the Dînkard, as has been already noticed (p. 101), and goes into many details with regard to about one-third of the Nasks, though noticing the others much more superficially. Another Pahlavi description of the Nasks is found in the Dîni-vajarkard, and this does not differ much from those given in the Rivâyats. Persian descriptions of the same are found in the Rivâyats<sup>1</sup> of Kâmah Bahrah, Barzû Qiyâmu-d-dîn, and Narîmân Hôshang; these differ but little, except in small details. The following statement of the contents of the Nasks is taken from the Dîni-vajarkard,<sup>2</sup> except where otherwise noted, but their names and the order in which they stand are corrected from the Dînkard.

1. *Sâdkar*, "conferring benefits," corresponding to the Avesta word *yathâ* in the *Yathâ ahû vairiô* formula, and called Stûdgar, or Istûdgar, in the Rivâyats and Dîni-vajarkard, consisted of 22 sections. It contained advice to mankind as to prayer and virtue, the performance of good actions and meditation, producing harmony among relations, and such-like matters. In the Rivâyats and Dîni-vajarkard this Nask is the second, as their lists begin with the twenty-first Nask, which removes all the others one step lower down; this error appears to have been occasioned by the Dînkard giving two lists, one dividing the Nasks into three classes, *gâsânîk*, *hâdak-*

<sup>1</sup> The Rivâyats are miscellaneous collections of information and decisions regarding the religion, made by various old Dasturs, chiefly in Persian, but also containing translations of passages from religious books, both in Persian verse and Pâzand.

<sup>2</sup> This must be a different work

from the Vajarkard-i-dîni described in p. 100, but it has not been examined. The passage referring to the Nasks was extracted from a manuscript in the library of the Khân Bahâdar Dastur Nôshirvânji Jâmâspji, at Poona.

*mânsarîk* (or *yashtak-mânsarîk*), and *dâdik*; <sup>1</sup> the other recapitulating the names in their proper order, which is preserved in the after descriptions of their contents. The first or classified list begins with the twenty-first Nask on the general list, and this may have led the writers of the Rivâyats to consider it the first Nask. That the second list in the Dînkard is correct, appears from its placing the Vendidad *nineteenth* on the list, which is confirmed by Rûstam-i Mihirâpân's colophon in the old Vendidad with Pahlavi at Copenhagen; whereas the Rivâyats and Dînî-vajarkard make it the *twentieth*.

2. *Varshamânsar*, corresponding to Av. *ahû* in *Y. a. v.*, and called Vahisht-mânsrah (or mântar) in the Riv. and D.v., consisted of 22 sections. It contained reasons for being trustful and heedful of the Mazdayasnian religion, for attending to religion, and using the benedictions and praises of the blessed Zaratûsht; also all events before Zaratûsht which were manifestly good, and all events which are to be after Zaratûsht until the future existence; the benefits of this world, and such-like matters.

3. *Bakô*, corresponding to Av. *vairyô* in *Y. a. v.*, and called Bagh in the Riv. and D.v., consisted of 21 sections. It contained an explanation of the Mazdayasnian religion and the ideas which Aûharmazd taught to men; the exercise of reverence, heedfulness, law, and judgment; the performance of the proper duty and good actions of a magistrate; stopping the admission of the evil spirit into one's self, attaining spiritual existence for one's self, and such-like.

4. *Dâmdâd*, corresponding to Av. *athâ* in *Y. a. v.*, and called Dvâzdah-hâmâst (or homâst) in the Riv. and D.v., consisted of 32 sections. It contained an explanation of the spiritual existence and heaven, good and evil, the material existence of this world, the sky and the earth, and everything which Aûharmazd produced in water,

<sup>1</sup> The seven *pâsântî* are Nasks 21, *mânsarîk* are Nasks 4-10; and the 1, 2, 3, 11, 20, 13; the seven *âddak*-seven *dâdik* are Nasks 15-19, 12, 14.

fire, and vegetation, men and quadrupeds, reptiles and birds, and everything which is produced from the waters, and the characteristics of all things. Secondly, the production of the resurrection and future existence; the concurrence and separation at the Chinvad bridge; on the reward of the meritorious and the punishment of sinners in the future existence,<sup>1</sup> and such-like explanations.

5. *Nâdar*, corresponding to Av. *ratuṣh* in *Y. a. v.*, and called *Nâḍûr* in D.v., consisted of 35 sections. It contained explanations of the stars, both fixed and planetary, the good and evil (influence) of each star, the course of all the planets in the signs of the zodiac and lunar mansions. It is translated into Arabic and Persian, and they named the book *Bûtâl*; in Persian it is named *Kapâmajân*.<sup>2</sup>

6. *Pâjak*, or *Pâjî*, corresponding to Av. *ashâd* in *Y. a. v.*, and called *Pâjam* in the Riv. and D.v., consisted of 22 sections. It contained explanations of the slaughter of quadrupeds and sheep, and how they are to be slaughtered; which quadrupeds it is lawful to eat, and which kinds are not lawful; how he who slaughters should strike at the time the sheep is expiring<sup>3</sup> The more that is spent upon a *Gahanbâr*,<sup>4</sup> so much the more

<sup>1</sup> The text appears to be *va madam vindâkârân pâdafrâs-i yehevânêd pavan tanû-i pasîn* in the *Dîni-vajarkard*. If the meaning be that the punishment is to endure *during* the future existence, which is not quite certain, the D.v. differs from the orthodox view; it is not, however, a book of any authority, as the text is evidently a mere translation of modern Persian.

<sup>2</sup> The *Rivâyats* are quite uncertain how to read these names, but they prefer *Bawaftâl* and *Fawâmsubhhân*, but *Fawâmjasân*, *Fawâmikhsân*, and even *Khawâsahhân*, occur in different copies. The *Dinkard* knows nothing about the contents of the *Nâdar Nask*, so that the *Rivâyats* must have had other sources of information.

<sup>3</sup> The slaughtering is performed by cutting (*peskântano*), but the animal must be finally killed by a blow, as explained by *Dastur Hoshangji*.

<sup>4</sup> One of the six season festivals which are held on the 45th, 105th, 180th, 210th, 290th, and 365th days of the *Parsi year*, which commences now on the 20th of September according to Indian *Parsi* reckoning, or on the 21st of August according to Persian reckoning, but retrogrades one day every leap-year. These periods, which seem originally to have been the six seasons of the year, came to represent, in later times, the six periods of creation. See section xi. of this Essay.

is the reward; how much it is needful to bestow upon Dasturs, Mobads, and Herbads, and upon the unwavering doers of good works in the good religion; to every one who celebrates a Gahanbâr, and consecrates a dress<sup>1</sup> for a (departed) soul, what happens in the last times and in heaven, and what merit accrues to him; the giving of a dress in charity for righteous relatives, using mediation on the part of the righteous, the five greater and lesser Fravardîgân<sup>2</sup> days; and the performance of good works on these ten days is enjoined in this Nask; all men should read this book, with good and wise understanding, who would become fully aware of its explanations.

7. *Ratôshhtâiti*, corresponding to Av. *chîd* in *Y. a. v.*, and called *Ratushtâi* in the Riv. and D.v., consisted of 50 sections until the accursed Alexander burnt the Nasks, but after that only a fragment containing 13 sections came to hand, as the rest no longer existed. It contained explanations of performing service, giving orders, and remaining at the command of kings, high-priests, and judges; the means of preserving cities is declared; the commands of religion, and means of taking reptiles, birds, cattle, and fish; everything which is a creation of Aôhar-mazd and Ahriman; accounts of all seas, mountains, and lands; and matters similar to those mentioned.

8. *Barish*, corresponding to Av. *hachâ* in *Y. a. v.*, consisted of 60 sections at first, but after the accursed Alexander's (time only) 12 remained. It contained information as to how kings should rule, and what should be the orders and decrees of the judges of the religion; the preservation and protection of the world; making every new city flourish; accounts of false-speaking men, sinners, and such-like are given in this Nask.

<sup>1</sup> Or "a cup," the text being *ia jâm-i pavan râbân yezbekhânêd*.

<sup>2</sup> The last five days of the old year and the first five of the new one. During these ten days the *frôhars*

(*frarashi*, *fravarti*), or spiritual representatives, of the deceased are believed to come to the houses; and the days are, therefore, called *Fravardîgân*.

9. *Kashkâsrôbô*, corresponding to Av. *vanhēush* in *Y. a. v.*, and called Kashkaśtrah or Kashsrôb in the Riv. and D.v., consisted of 60 sections formerly, but after the accursed Alexander's (time only) 15 remained. It contained accounts of wisdom and knowledge, the cause of childbirth,<sup>1</sup> teaching guides to wisdom, performance of purification, speaking truth, bringing mankind from evil to good, bringing them from impurity and filth to purity; greatness and promotion are for men near kings; and in what manner men become tellers of falsehood to relatives and kings, and such-like.

10. *Vishtâsp-sâstô*, corresponding to Av. *dazdâ* in *Y. a. v.*, and called Vishtâsp-shâh or Vishtâsp in the Rivâyats, and Vishtâspâd in D.v., consisted of 60 sections, but after the accursed Alexander's (time only) 10 remained.<sup>2</sup> It contained an account of the reign of Gushtâsp; that Zaratûst-i Spîtâmân brought the religion from Aûhar-mazd, and King Vishtâsp accepted it and made it current in the world; and such-like.

11. *Vashtî* or *Dâdâk*,<sup>3</sup> corresponding to Av. *mananhô* in *Y. a. v.*, and called Khasht in the Rivâyats, and *Khâstô* in D.v., consisted of 22 sections originally, but after the accursed Alexander's (time only) 6 remained (called *juzwa*, "portion, bundle of folios," in the Rivâyats). The first portion was about understanding the attributes of Aûhar-mazd, being without doubts about the religion of Zaratûst, all the duties and good works which are enjoined in the religion, and such-like. The second portion was about accepting service, the truth of religion, and all commands, from kings; and withholding one's hand from evil doings, so that it may be far from vice. The third portion was about debt to virtuous disputants, the advantage and merit of the last deliverance from hell, and such-like. The fourth was about the creation of the

<sup>1</sup> *Chîm-i pêdâk-yehvântano min amîdar* in the original text.

<sup>2</sup> The Rivâyat of Barzû Qiyâmu-d-dîn says "eight."

<sup>3</sup> It is doubtful whether the first letter in one of the lists be part of the name, or merely the conjunction *va*.

world, the practice of agriculture, the cultivation of trees, the date-tree and all fruit-trees; whence is the chief strength of men and cattle; on the obedience of the doers of good works and the virtuous, on obedience to Dasturs, and such-like. The fifth portion was on the ranks of men; all are mentioned whose knowledge is great, as kings, judges, and the learned in religion; in the second rank are all who take care of the country and attack the enemy; in the third rank are those who are called *vāstryōshān*, "agriculturists;" the fourth rank is said to be those of great skill, market dealers of diligence and volubility to avoid loss, giving one-tenth to the Dastur and king, offering praise on their hardened knees, and whose last reward is that they obtain in heaven. The contents of the sixth portion are not stated.

12. *Chidrashtō*, corresponding to Av. *shkyaothnanām* in *Y. a. v.*, and called Jirasht in the Riv. and D.v., consisted of 22 sections. This Nask was sent by Aūharmazd to manifest to men what are the details of that science through which mankind is born;<sup>1</sup> how many individuals are still-born, and how many will live; then, how many men become kings, and how many perform the mission of prophesy and high-priesthood, how many men are very great, and how many are very small men, and how this happens; from first to last the time men are born, and all those details are in this Nask. The numbers of all the preceding Nasks, as given in the Rivâyats and Dinî-vajarkard, have been one in excess of those given in the Dinkard, their order being in both cases the same; but this Nask and the next one have changed places (and so have the 16th and 17th Nasks) in the Riv. and D.v., which make this the 14th Nask.

13. *Spend*, corresponding to Av. *arhēush* in *Y. a. v.*, and called Sfind in the Rivâyats, consisted of 60 sections,

<sup>1</sup> *Maman chīm zak dānīshn-i mād zerkhānēd* in the original text, meaning "midwifery."



which are valuable to great men, productive of virtuous actions, and cause attention to the great and religious. It contained accounts of Zaratûst from his being brought forth by Dughda till his tenth year. Every Dastur and Mobad, who shall reverentially recite this Nask for several days in purity and by heart, shall obtain every wish for himself, or any favour he may request for others. This is the 13th Nask according to all authorities.

14. *Bakân-yastô*, "worship of divinities," corresponding to Av. *mazdâi* in *Y. a. v.*, and called Baghân-yasht in the Riv. and D.v., consisted of 17 sections.<sup>1</sup> It contained accounts of Aûharmazd the lord, the knowledge of his attributes, the service and sublimity of Aûharmazd, when is the time of every Gâh (time of prayer) till the future existence, what duty is to be performed, the offering praise for every benefit from Aûharmazd, obtaining benefits from him; the appearance (*chitar*) of the Ameshâspends, and knowing in the future existence what is such-and-such an appearance of such-and-such an Ameshâspend. This Nask, made in homage of Aûharmazd and the Ameshâspends, is very fine.

15. *Nîkâdûm*, corresponding to Av. *khshathremchâ* in *Y. a. v.*, and called Niyârum<sup>2</sup> in the Riv. and D.v., consisted of 54 sections. It contained details about preserving wealth and placing it out, bargaining and measuring by the cubit and handful; everything the creator Aûharmazd has ordained as innocent; deliverance from hell, and how to walk in the path of reverence and worship; what is in the mind of man, and everything which is in the body of man, and similar matters to those mentioned.

16. *Dûbâsrûjâ*,<sup>3</sup> or *Dûbâsrûd*, corresponding to Av. *ahurâi* in *Y. a. v.*, and called Dvâsrûjad, Dvâsrûnjad,

<sup>1</sup> D.v. says 18, but this is probably a copyist's error.

<sup>2</sup> Evidently a modern Persian blunder, as *r* and *d* are very similar in that alphabet.

<sup>3</sup> The Dinkard prefixes *dûbâsrûjâ* to

this form of the name, but this is probably a copyist's blunder; the second form is evidently reproduced in the last Rivâyat form, which would be *drâsrûd* if it were not wrongly pointed.

Dvâsrûb in different Rivâyats, and Dvâsrûzd in D.v., consisted of 65 sections. It contained accounts of *khrtûkdas* (next-of-kin marriage), forming connections among relatives, and such-like. In the Riv. and D.v. this is the 18th Nask, having changed places with the next one, as has been already noticed in the remarks on the 12th Nask.

17. *Hûspâram*, corresponding to Av. *d* in Y. a. v., and called *Aspâram* in the Rivâyats, and *Aspârûm* in D.v., consisted of 64 sections according to the Rivâyats (one of them says 60), or 65 according to D.v. It contained religious matters which all people know well, the punishment suffered by sinners which they receive in their last career; everything which is innocent is allowable, and what is not innocent is not allowable; the stars which preside over the destiny of men, and such-like. This is the 17th Nask according to all authorities.

18. *Sakâdûm*, corresponding to Av. *yim* in Y. a. v., and called *Askâram* in the Rivâyats, and *Askârûm* in D.v., consisted of 52 sections. About giving orders and exercising authority, practising wisdom in everything; causing the resurrection, by which every man who has passed away is made living again, and the malformations of Ahriman and the demons are destroyed; and the like.

19. *Vik-dêv-dâd*, *Vik-shêlâ-dâd*, or *Javîd-shêlâ-dâd*, corresponding to Av. *dragubîô* in Y. a. v., and called *Vandîdâd*, or *Jud-dêv-dâd*, in the Rivâyats and D.v., consists of 22 sections. About what preserves men from evil and impurity, and will restrain them from all kinds of pollution. Of all the 21 Nasks, the *Javîd-dêv-dâd* has remained complete; while several remained scattered by the wretched accursed Alexander, this *Vendîdâd* remained in hand, and from its elucidation the Mazdayasnian religion exists now.

20. *Hâdôkhtô*, corresponding to Av. *dadađ* in Y. a. v., and called *Hâdukht* in the Rivâyats, consisted of 30 sections. It contained much goodness and much gratifica-

tion. Every one who recites this Hâdôkht, drives the evil Ahriman far from him, and approaches and comes near to Aûharmazd. This is the 21st Nask according to the Rivâyats and D.v., which remove all the Nasks, except the 12th, 13th, 16th, 17th, and 21st, one step lower on the list.

21. *Stûd-yastô*, corresponding to Av. *vâstârem* in *Y. a. v.*, and called *Stûd-yasht* in the Riv. and D.v., consisted of 33 sections. It contained the praise and reverence of Aûharmazd and the Ameshâspends, and thanksgivings. Aûharmazd sent this Nask into the world that every one should recite it from memory; and to every Dastur who recites both the Avesta and Zend of this Nask three times accurately the Ameshâspends will come near; he knows this without doubt. This is the 1st Nask in the Rivâyats and D.v., as has been previously mentioned.

### III.—THE BOOKS NOW EXTANT, AND THE SUPPOSED ZOROASTRIAN AUTHORSHIP.

Of these twenty-one Nasks, which have been enumerated, only the nineteenth, the *Vendidad*, is preserved complete; of a few of the others, such as the *Vishtâsp-sâstô* and *Hâdôkhtô*, and perhaps the *Bakô*,<sup>1</sup> some fragments only are extant; but by far the larger number of these ancient sacred books have been lost for ever. There are, however, in the Zend-Avesta, as used by the Parsi priests nowadays, other books extant besides the *Vendidad*, which are either not mentioned in the foregoing list, as the *Yasna* and *Visparad*, or not clearly indicated; as the *Yashts*. These last, as well as the shorter prayers (*Nyâyish*, *Afrîngân*, *Gâhs*, *Sîrôzah*), were very probably contained in the 14th and 21st Nasks.

<sup>1</sup> In the library of the Khân Bahâdar Dastur Nôshirvanji, at Poona, there is a small fragment said to belong to this Nask, and referring to the treatment of a dead body and the fate of the soul immediately after death; but Dastur Hoshangji is doubtful about its authenticity.

As to the *Yasna* and *Visparad*, they are not to be found in any of the twenty-one Nasks, if we examine the statements of their contents. They were probably separate from them altogether, occupying in regard to the Nasks the same rank as the Vedas, in the Brahmanical literature, do in reference to the *Shikstras* and *Purāṇas*. That the *Yasna* is the most sacred book of the whole *Zend-Avesta* may be easily ascertained by perusing and comparing it with the other books contained in the scripture of the Parsis nowadays, where (as in the *Vendidad*) many verses from it are quoted as most sacred and scriptural.

The difference between the *Yasna* and the *Avesta-Zend* said to have been contained in the twenty-one Nasks is about the same as that between the five Mosiac books (*Pentateuch*), which were always believed by the Jews to be the most sacred part of the Old Testament,<sup>1</sup> and the other books of the Old Testament together with the different parts of the extensive *Talmud*.<sup>2</sup> There is no doubt, and the present state of the only Nask now completely extant, viz., the *Vendidad*, seems to prove it, that by far the larger bulk of the various contents of these books contained *Zend*, or the explanation of an ancient sacred text called *Avesta*. A good deal of the contents of these *Zend* books is in all probability extant in the *Pahlavi* literature, as yet very imperfectly known in Europe.

From the contents of the Nasks, as given above, we clearly see that they must represent the whole religious and scientific literature current throughout the ancient Persian Empire; for they treated not only of religious topics, but of medicine, astronomy, agriculture, botany, philosophy, &c. That the contents of those Zoroastrian books which were known to the Greeks and Romans,

<sup>1</sup> The Samaritan Jews acknowledge, to this day, only the five books of Moses as scripture.

<sup>2</sup> Some portions of this enormously large work, which may be said even

to surpass the original extent of the twenty-one Nasks, especially those called *Halakah*, "rule," are as authoritative for the Jews as the *Thorah* (*Pentateuch*) itself.

were of such a various character, undoubtedly follows from the reports which have reached our time. Indexes of them, like the catalogues of the ancient literature known to Parsi priests nowadays, were extant at the time of Alexander the Great; because Hermippos (see p. 8) is said to have read and perused such a catalogue. This extensive ancient literature, which in all probability was already complete in B.C. 400 (see the last section of this Essay), shows the great activity and scientific interest exhibited by the priests of the Zoroastrian religion in olden times. So comprehensive a literature was of course the work of centuries, especially if one takes into consideration the scarcity and expense of fit writing materials,<sup>1</sup> the clumsiness of the ancient characters used (in all probability a kind of cuneiform), and the long time which Orientals require for original composition. The composition of the sacred literature of the Jews, from the time of Moses (B.C. 1300 to 1500) down to the close of the Talmudic literature (A.D. 960), occupied a period of about 2400 years. Were we to apply the same calculation to the Zoroastrian literature, its beginning would have to be placed as early as B.C. 2800, which would not in the least contradict the statements made by the Greeks,<sup>2</sup> about the age in which the founder of the Parsi religion was believed by them to have lived. At all events, this much seems to be certain, that at least a thousand years must have elapsed before a sacred literature so various and extensive could have grown up out of the seeds sown by the great founder of the Parsi creed, Spitama Zarathushtra.

<sup>1</sup> They used cowskins, which were prepared for the purpose. In the fragments of the ancient literature, extant in the Zend-Avesta, no word meaning "to write" is anywhere to be found. This is merely fortuitous, because systematic books on scientific matters can never be composed without the aid of writing. That the art

of alphabetical writing, as practised now by European nations, was perfectly understood by the Persians in the sixth century before the Christian era, we know now from the inscriptions of the kings of the Achæmenian dynasty, such as Cyrus and Darius.

<sup>2</sup> See the fourth Essay.

As to the authorship of these books, they were ascribed by the ancient Greeks and Romans, and are so by the present Parsis, to Zoroaster himself. This opinion being so old as to have been known to the Greeks several centuries previous to the commencement of the Christian era, we may presume that it is not without foundation; though, on the other hand, it is impossible for a modern critic to believe that so extensive a literature as this, treating of such various topics, was the work of a single man. The Parsi tradition, it is true, gets over this difficulty by asserting that all the twenty-one Nasks were written by God Himself, and given to Zoroaster, as his prophet, to forward them to mankind. But such assertions being inadmissible in modern criticism, which tries to solve problems by appeal to reason, not to miracles of the most extraordinary character, we must dispense with them entirely, the more so as such claims to God's immediate authorship of the whole Zend-Avesta are never made in any of the books which are now extant. They lay claim to divine revelation (only the Yasna, not the Vendidad), but not in such a form as to exclude all activity on the part of the receiving prophet. As to the nature of this revelation, the reader may best learn it from the second Gâtha, of which a translation will be given in the 7th section of this Essay. He will see that the prophet was believed to have held conversations with God Himself, questioning the Supreme Being about all matters of importance, and receiving always the right answers to his questions. The prophet accordingly, after having been instructed, communicated these accounts of his conversations with God to his disciples and the public at large. Who wrote them down is quite uncertain; for in the old books no mention of this circumstance is made. The scanty texts which can be traced to the founder himself were very likely not written down by him, but learned by heart by his disciples, as was the case with the numerous Vedic hymns which

for centuries were handed down orally only. To the European reader it may be somewhat astonishing to hear that such large works as the Vedas could be faithfully and accurately retained in the memory for centuries; but considering that at the present day thousands of Brahmans exist who are able to recite parrot-like with the greatest accuracy, even as to accents, the whole of one of the Vedas, we are driven to admit that the same might have been the case in those early times to which we must trace the origin of the Zoroastrian religion. As long as the language of the hymns or prayers repeated was a living one and perfectly intelligible, there was no need of committing them to writing; but as soon as it had become dead, the aid of writing was required in order to guard the sacred prayers against corruption and mutilation. That was, in all probability, the case already a thousand years before the beginning of our era.

To revert to the supposed Zoroastrian authorship of the whole Zend-Avesta, believed by the ancient Greeks as well as by the modern Parsis, the solution of the difficulty is simple, if we take the name "*Zarathushtra*" (Zoroaster), not as the proper name of only one individual, but as the general title of the spiritual heads of the religious community of the ancient Persians. That this was really the case the reader will see from the fourth Essay. The founder is distinguished by the name "*Spitama*." The high-priest of the whole Parsi community was believed to be the successor of the great founder, *Spitama Zarathushtra*, and to have inherited his spirit. His sayings and decisions, therefore, were listened to with the greatest reverence, and in the course of time believed to be as sacred and divine as those which are with reason to be ascribed to the founder alone. The meaning of the supposed Zoroastrian authorship of the whole Zend-Avesta is that the scripture is the joint work of the high-priests in the ancient Persian Empire and other priests nearest to them in rank, compiled in the course of centuries.

This circumstance throws light upon the fact, that only the Dasturs, or present high-priests, are required to understand the meaning of the Zend-Avesta, and no one who has not thoroughly studied it can be acknowledged as a real Dastur.

The texts extant now, and collected for the first time in Westergaard's valuable edition, comprise the following books:—YASNA, VISPARAD, VENDIDAD, and twenty-four sections called YASHTS, including fragments of the Hādôkht Nask (No. 22 in Westergaard's edition) and Vishtâsp Nask (No. 24); to these are added some short prayers of different kinds, called AFRINGAN (3), NYAYISH (6), GAH (5), with some miscellaneous fragments (9), and the SIROZAH (thirty days) or calendar. We shall treat of each of them successively in detail.

#### IV.—YASNA.

The word *yasna*<sup>1</sup> corresponds exactly to the S. *yajna*, "sacrifice," and does not signify only mere prayers, like the Nyâyish, but prayers referring to sacrificial rites, and includes the performance of the latter. The solemn recital of the Yasna before the fire is always connected with ceremonies, to which several of the prayers contained in the Yasna allude. Thus they require consecrated water (*zaothra*), a kind of bread (*garetem*, "food"), butter (*gâush hudhdo*), fresh milk (*gâush jîvya*), meat (*myazda*),<sup>2</sup> the branches of the *Homa* plant together with one of the pomegranate (*hadhânaêpâta*), the juice of the *Homa* plant (*para-haoma*), hair of an ox (*varasa*), and a bundle of twigs (*baresma*, nowadays *barsom*) which are tied together

<sup>1</sup> *Yajishn* (sometimes *ajîshno*) in Pahlavi, transliterated into *Ijashne* in Gujrati; the root is *yaz, yas*, "to worship by means of sacrifices and prayers;" *na* forms abstract nouns in the Avesta, and in Pahlavi *ishn* answers the same purpose.

<sup>2</sup> The Dasturs nowadays under-

stand it to mean "fruit," which they use when performing the *Ijashne* ceremony. But originally it meant "flesh," as may be clearly seen from the cognate Armenian *mis*, "meat," (comp. Sans. *māṣa*) being identical with "meat."



by means of a reed. Without these implements, which are evidently the remnants of sacrifices agreeing to a certain extent with those of the Brahmans, as we shall see in the fourth Essay, no Ijashne can be performed by the priest. All these things must be in readiness, except the prepared Homa juice, and placed on a table of marble opposite to the fire of the *Dādghāh*, or the common hearth of the temple (not before the sacred fires *Adarān* or *Beh-rām*), before the Ijashne ceremony can be commenced.

The Yasna at the present time comprises seventy-two chapters, which number (6 times 12) is probably to represent the six *gahanbārs*, or seasons, during which Ahura-mazda is said to have created the world. At all events, the extension of the several sections of the Yasna, called *Hā* (from Av. *hāta*), to the number of seventy-two, is not accidental, but was purposely made, as we may guess easily from the fact that several chapters occur twice within the compass of those seventy-two. For instance, the 61st and 72d chapters are the same, and the 18th contains nothing but verses from the Gātha portion of the Yasna.

On closer inquiry, we find the Yasna really consists of at least two different parts, distinguishable by considerable differences in language and contents. One part we may call "the old," the other "the later Yasna." The old Yasna is written in a peculiar dialect, styled the Gātha dialect in the second Essay, where its chief peculiarities have been pointed out.

All parts written in this peculiar dialect<sup>1</sup> formed originally a separate book, which was believed to be sacred even at the time of the composition of the other books contained in the present Zend-Avesta. The original name of this collection was, in all probability, *māthra speñta*, "bene-

<sup>1</sup> These are the five Gāthas :—Yas. xxviii.—xxxiv. ; xliii.—xlvi. ; xlvii.—l. ; li. ; liii. ; *Yasna haptanhatti* (Yasna of seven chapters), xxxv.—xli., and some other smaller pieces, as Yas. iv. 26, xi.

9, 17, 18 ; xii. ; xiii. ; xiv. ; xv. 2, 3 ; xxvii. 13, 14 ; lvi. ; lviii. All references made to the Avesta, in this Essay, are to Westergaard's edition of the texts, unless otherwise noted.

ficent ritual" (called *Mânsarspend* in Persian writings), which is several times mentioned in the Vendidad (iv. 44) with the meaning of "Scripture." Its different parts were known by different names, as *Gâthas* or hymns, *Yasna haptanhaiti* or the Yasna of seven chapters, which are often quoted in the other books, as in Yas. lvii. 8 (where the angel Srosh is said to have first recited the five Gâthas of Spitama Zarathushtra), Yas. lxxi. 11, 12, 18 (where the Gâthas, the sacrificial prayers, and Yasna haptanhaiti, are distinguished, and a collection of all prayers is mentioned besides). In the Vendidad, especially in its tenth chapter, many sacred prayers are quoted, which are all to be found in the old Yasna, written in the peculiar Gâtha dialect.

In the first chapter of the Visparad we find a series of sacred prayers (or rather their angels<sup>1</sup>) invoked. This passage being of the greatest importance for the history of the Avesta literature, I shall point out here all that refers therein to this matter. As sacred prayers and sacred literature in general, the following writings are there enumerated:—1. The three most sacred short formulas, viz., *Yathâ ahû vairyo* (Yas. xxvii. 13), *ashem vohû* (Yas. xxvii. 14), and *yênhé hâtâm*<sup>2</sup> (Yas. iv. 26); 2. the *Gâtha*

<sup>1</sup> According to Zoroastrian ideas, everything in the good creation, whether animate or inanimate, is presided over by an angel, as the reader will learn from the 11th section of this Essay.

<sup>2</sup> These three formulas are very short; it is, therefore, somewhat hazardous to venture upon a translation of them. The words themselves do not offer much difficulty, but the context does. The text of the first has already been given (p. 125); it is usually called *Ahuna-vairya*, and hence the first Gâtha is called *Ahunaraiti*, as it is written in the same metre and follows this formula, which may be translated as follows: 'As a heavenly lord is to be chosen, so is an earthly master (spiritual guide),

'for the sake of righteousness, (to be) the giver of the good thoughts, of the actions of life, towards Mazda; and the dominion is for the lord (Ahura) whom he (Mazda) has given as a protector for the poor.' The *Ashem vohû* formula, which is even more frequently used than the *Ahuna-vairya*, may be translated as follows:—'Righteousness is the best good, a blessing it is; a blessing be to that which is righteousness towards Asha-vahishta (perfect righteousness).' It is to be understood that "righteousness," here and elsewhere where it translates *ashem*, means "what is right or meritorious" in a ritualistic or materialistic sense, and does not necessarily imply holiness, any more than the Sans. *punya* does.

*ahunavaiti* (Yas. xxviii.-xxxiv.); 3. *Yasna haptanhaiti* (Yas. xxxv.-xli.); 4. *Gâtha ushtavaiti* (Yas. xliii.-xlvi.); 5. *Gâtha speñtâ-mainyû* (Yas. xlvii.-l.); 6. *Gâtha vohukhshathra* (Yas. li.); 7. *Gâtha vahishtôishti* (Yas. liii.); 8. *Dahmi vanuhi* and *âfriti* (the *Dahmân Afringân*, Yas. lx., the principal prayer for deceased pious Zoroastrians, called *dahma*); 9. *Airyama ishyô* (Yas. liv., a short prayer now used at the time of the solemnisation of a marriage); 10. *Fshûshô-mâthra* (Yas. lviii., a prayer for prosperity); 11. *Berezô hadaokhdha* (perhaps Yas. xv.); 12. the conversations with and teaching of Ahuramazda, as imparted to the ruler and chief high-priest (*Zarathushtrôtemô*, "the highest Zarathushtra") of a whole country, by which a book like the Vendidad is to be understood, as we shall see afterwards.

In Vendidad xviii. 51, three classes of sacred writings are enumerated in the following order:—Gâthas, Yasna (by which very likely the Yasna haptanhaiti is to be understood), and a sacred tradition in a conversational form (called *paitiparshtô-sravanhem*), which appears to have been a work like the present Vendidad.

From these passages we may gather with certainty that the old Yasna, *i.e.*, that part of the present Yasna which is written in the peculiar Gâtha dialect, is the most ancient of the whole Zend-Avesta, being known as scripture already to the later Yasna, the Visparad, and Vendidad. All other parts of the Yasna, written in the ordinary Avesta language, are evidently of a later date; they may, therefore, be called the later Yasna. We shall first examine the contents of the chief parts of the old Yasna, the Gâthas.

#### V.—GATHAS.

The Gâthas, five in number, are comparatively small collections of metrical compositions, containing short prayers, songs, and hymns, which generally express philosophical and abstract thoughts about metaphysical sub-

jects. The name "Gâtha," which is also well known in Sanskrit and Pâli literature, means "song" (especially a stanza which contains allusions to historical facts, as preserved in the mouths of the ancient bards), from the root *gai*, "to sing." That they were sung is not to be doubted, as we may learn from Greek reports (see p. 11), and from their being metrical compositions, the recital of which is always designated by a separate word: *frasrâvayiti*.<sup>1</sup> At present, the priests do not make any distinction as to the way of repeating the different parts of the Zend-Avesta; they recite them equally in a singing tone. That is not to be wondered at, the different constituents of the Yasna being unknown to the present priests, which was not the case in ancient times.

As to the metres used in the Gâthas, we find them of the same nature as those which are to be found in the Vedic hymns. No rhyme is observed, only the syllables are counted, without much attention being paid to their quantity. The five collections into which the Gâthas have been brought exhibit each a different metre. Verses of the same metre were put together, irrespective of their contents. So the first Gâtha contains verses, each of which consists of forty-eight syllables; in the second, the metre is of fifty-five syllables; in the third, of forty-four, &c. The number of syllables is not always strictly observed; we find, now and then, one less or one more. To give the reader an idea of this poetry, some specimens

<sup>1</sup> There are three expressions used for the recital of the sacred texts, viz., *mar*, "to recite," *dreñj* (or *framru*), "to recite in a low tone," and *srâray*, *frasrâray*, "to recite with a loud voice and observing musical accents." The first expression conveys the most general meaning, viz., "to repeat from memory" (*mar* = S. *smar*, "to recollect"), which was very likely done in the same way as the Brahmans repeat the verses of the Rigveda, observing the accents in

general. *Dreñj* means evidently a peculiar kind of recital; it is chiefly applied to spells, and may be compared to the recital of the verses of the Yajurveda, which is done with a low voice, and monotonously. *Frasrâray* is the solemn recital in the form of a very simple tune, comparable to the way of singing the Sûnâveda by the Brahmans. This expression is pre-eminently applied to the Gâthas. Compare Yâs. xix. 6, Vend. iv. 45, Yt. xiii. 20.

are here quoted. In the first Gâtha (called *ahunavaiti*, from the Ahuna-vairya formula which precedes it), each verse consists of three lines, each comprising sixteen syllables, as may be seen from the following example (Yas. xxxi. 8):—

<i>Ad</i>	<i>thwâ</i>	<i>mēñhî</i>	<i>paourvîm</i>	<i>mazdâ</i>	<i>yazdâ</i>	<i>stôî</i>	<i>manan̄hâ</i>
so	thee	I thought	first	Mazda	great	in creation	in mind
<i>Vaṇhēush</i>	<i>pturēm</i>	<i>manan̄hō</i>	<i>hyaḍ</i>	<i>thwâ</i>	<i>hēñ</i>	<i>chashmaini</i>	<i>heñgrabem</i>
of the good	father	mind	therefore	thee	together	in the eye	I seized
<i>Haithîm</i>	<i>ashahyâ</i>	<i>dāmîm</i>	<i>aṇhēush</i>	<i>ahurem</i>	<i>shkyaothanaēshâ</i> . <sup>1</sup>		
true	of righteousness	creator	of life	Ahura	in actions.		

In this verse the cesura is after the seventh syllable; the second half of each line comprises, therefore, nine syllables. Were the cesura after the eighth syllable, and if the whole verse comprised only thirty-two syllables, instead of forty-eight, this metre would correspond to the Sanskrit shloka, consisting of four half-verses (pâdas) each comprising eight syllables, which metre is preserved in some fragments of epic songs in the Zend-Avesta, as we shall see hereafter. It stands nearest to the Gâyatrî metre, which consists of twenty-four syllables, divisible into three pâdas, each comprising eight syllables.

In the second Gâtha (called *ushtavaiti*, from its first words, *ushtâ ahmâi*, "hail to him!") there are five lines in each stanza, each consisting of eleven syllables, for instance (Yas. xliv. 3):—

<i>Taḍ</i>	<i>thwâ</i>	<i>peresâ</i>	<i>eresh</i>	<i>môî</i>	<i>vaochâ</i>	<i>ahurâ!</i>
That	thee	I will ask	right	me	tell	Ahura!
<i>Kasnâ</i>		<i>zâthâ</i>	<i>ptâ</i>	<i>ashahyâ</i>	<i>paouruyô?</i>	
What man		creator	father	of righteousness	first?	
<i>Kasnâ</i>		<i>gēñg</i>	<i>staremhâ</i>	<i>dâḍ</i>	<i>advānem?</i>	
What man		sun	and stars	made	path?	
<i>Kē</i>	<i>yâ</i>	<i>mâo</i>	<i>ukshyēitî</i>	<i>nerefsaitî</i>	<i>thwâ?</i> <sup>2</sup>	
Who	that	the moon	increases	wanes	besides thee?	
<i>Tâchîḍ</i>		<i>mazdâ</i>	<i>vasemî</i>	<i>anyâchâ</i>	<i>viduyē.</i>	
such things		Mazda!	I wish	and other	to know.	

<sup>1</sup> See a freer translation further on.      dent on *kē* (*kô*), who? The meaning

<sup>2</sup> *Thwâḍ* is the ablative case, depen-      "besides, else," here absolutely re-



or six pâdas or feet, each consisting of seven syllables, which make in all forty-two. In the fifth Gâtha, various metres are used.

The five Gâthas are expressly designated as the "five Gâthas of Zarathushtra" (Yas. lvii. 8), in order to distinguish them from other Gâthas or hymns, as, for instance, those devoted to the praise of Homa (Yas. x.) That they really contain the sayings and teaching of the great founder of the Parsi religion, Spitama Zarathushtra himself, cannot be doubted, as the reader will perceive from a perusal of the larger portion of them, which will be found in the following sections.

#### VI.—GATHA AHUNAVAITI.<sup>1</sup>

This Gâtha is divided into seven chapters<sup>2</sup> (Yas. xxviii.—xxxiv., Westerg.), which comprise 101 verses, all of them being composed in the same metre, described above (p. 144). As to its contents, it resembles more a collection of scattered verses than one continuous whole. It is even doubtful whether the author is always the same, the style being now and then different. But in consequence of one and the same spirit pervading the whole Gâtha, we must admit that it all belongs to the same age. We have in it, in all probability, the sayings and songs of Zarathushtra himself, mixed with those of his disciples *Jâmâspa*, *Vîsh-tâspa*, and *Frashaoshtra*. Thus, for instance, the following verse (Yas. xxviii. 7) must be considered as the composition of one of the disciples of the prophet:—

'Come with the good mind, grant prosperity for life  
'long, by means of thy mighty words, O thou Mazda! give  
'both Zarathushtra and us thy powerful assistance to put  
'down the assaults of our enemy.'

Here Zarathushtra being spoken of in the third, and the

To the explanation of this Gâtha the whole of the first volume of the author's German work on the Gâthas (containing 246 pages) is devoted.

<sup>2</sup> The chapters of the Yasna are called Hâs, which is a corruption of the Avesta word *hâta*.

author in the first person, we are fully entitled to ascribe the verse to one of his followers, not to himself.

The heading of this Gâtha, 'The revealed thought, the revealed word, the revealed deed of the righteous Zarathushtra; the archangels first sang the Gâthas,'<sup>1</sup> is of high interest, because it does not refer to this Gâtha alone, but to all five indiscriminately. These introductory remarks are written not in the peculiar Gâtha dialect, but in the common Avesta language, which circumstance shows clearly that they proceed not from one of the authors, but from a subsequent collector of these sacred verses. We learn from them that the Gâthas were believed to contain all that has been revealed<sup>2</sup> to Spitama Zarathushtra; that he learnt them from the choir of the archangels, who sang them to his mental ears when, in a state of ecstasy, his mind was raised to heaven.

Translations of some parts of this Gâtha will be presented to the reader. In its second section (Yas. xxix.) it is related that the *Gēush urvā*,<sup>3</sup> "the soul of the animated

<sup>1</sup> A full explanation of this heading is given in the author's German work on the Gâthas, vol. I. pp. 41-44.

<sup>2</sup> The term in the original is *ṣṣaf-*, which does not signify "good, happy," as the Dasturs think, but anything seen when in a state of ecstasy. This meaning is even preserved in the modern Persian word *yān*, "a reverie of a fanatic, a trance." The literal meaning is "a walk," as may be seen from its use in the Vedic Sanskrit (root *ṣṣ*, "to go"), but applied to the gesticulations of a prophet or seer when in ecstasy, it means what he perceives with his mental eye in such an extraordinary frame of mind. The word "to see" is really used in reference to revelation in the Gâthas (see Yas. xliii. 5, xxxi. 8, xxviii. 6). This application of the word is wholly in accordance with its meaning in the Vedas, where it is stated that the sacred songs (*mantra*) have been seen by the Rishis.

<sup>3</sup> In the Pārsi or Pāzand language,

the name is corrupted into *gōsh urvā*, which is very likely preserved in the modern Persian *gōsh*, "nature." According to the tradition, it was the first animated creature, in the shape of an ox, from which, after having been killed and cut into pieces, the whole living creation is said to have sprung. The slaughterer of this primary ox, the supposed ancestor of the whole animal kingdom, is often alluded to by the name *gōsh tashd*, "cutter of the ox." Who was the killer of this ox is not stated in the Zend-Avesta, but tradition charges this murder, of course, to *Angrō-mainyush*, the devil. This legend about the origin of the animated creation apparently refers to sacrificial rites, the creation of the world being considered by several ancient nations as a sacrifice; by the Brahmans as that of Brahma himself; by the ancient Scandinavians, the people of the Edda, as that of the primary giant *Bör*.



creation," was crying aloud in consequence of attacks made upon its life, and imploring the assistance of the archangels. The murderer, frightened by this cry, asked one of the archangels, *Asha* (Ardibahisht), as to who had been appointed to protect this soul of the earth. *Asha* referred him to *Mazda*, who is "the most wise, and the giver of oracles." *Mazda* answered that *Gēush urvā* was being cut into pieces for the benefit of the agriculturist. *Mazda* now deliberated with *Asha* as to who might be fit to communicate this declaration of the heavenly council to mankind. *Asha* answered that there was only one man who had heard the orders issued by the celestial councillors, viz., *Zarathushtra Spitama*; he, therefore, was to be endowed with eloquence to bring their messages to the world.

*Gēush urvā* means the universal soul of earth, the cause of all life and growth. The literal meaning of the word, "soul of the cow," implies a simile; for the earth is compared to a cow.<sup>1</sup> By its cutting and dividing, ploughing is to be understood. The meaning of that decree, issued by *Ahuramazda* and the heavenly council, is that the soil is to be tilled; it, therefore, enjoins agriculture as a religious duty. *Zarathushtra*, when encouraging men by the order of *Ahuramazda* to cultivate the earth, acts as a prophet of agriculture and civilisation. In this capacity we shall also find him afterwards.

In the third section of this *Gâtha* (Yas. xxx.) one of the most important sections of the *Gâtha* literature is presented to us. It is a metrical speech, delivered by *Spitama Zarathushtra* himself, when standing before the sacred fire, to a numerously attended meeting of his countrymen. The chief tendency of this speech is to induce his countrymen to forsake the worship of the *devas* or

<sup>1</sup> *Gâus* has in Sanskrit the two meanings "cow" and "earth." In Greek *gê*, "earth," is to be traced to this word. In the *Vâmadeva* hymns (fourth book of the *Rigveda*), the *Ribhus* (comparable to the elves of the

Teutonic mythology), who represent the creative powers in nature, are said to "have cut the cow and made fertile the earth." The term evidently refers to the cultivation of the soil.

gods, *i.e.*, polytheism, to bow only before Ahuramazda, and to separate themselves entirely from the idolators. In order to gain the object wished for, he propounds the great difference which exists between the two religions, Monotheism and Polytheism, showing that whereas the former is the fountain of all prosperity both in this and the other life, the latter is utterly ruinous to mankind. He attempts further to explain the origin of both these religions, so diametrically opposed to each other, and finds it in the existence of two primeval causes, called "existence" and "non-existence." But this merely philosophical doctrine is not to be confounded with his theology, according to which he acknowledged only one God, as will be clearly seen from the second Gâtha. The following is a translation of the whole of this inaugural speech of Zarathushtra.

Yas. xxx. 1. I will now tell you who are assembled here the wise sayings of Mazda, the praises of Ahura, and the hymns of the good spirit, the sublime truth which I see arising out of these sacred flames.

2. You shall, therefore, hearken to the soul of nature<sup>1</sup> (*i.e.*, to plough and cultivate the earth); contemplate the beams of fire with a most pious mind! Every one, both men and women, ought to-day to choose his creed (between the Deva and the Ahura religion). Ye offspring of renowned ancestors, awake to agree with us (*i.e.*, to approve of my lore, to be delivered to you at this moment)!

(The prophet begins to deliver the words revealed to him through the sacred flames.)

3. In the beginning there was a pair of twins, two spirits, each of a peculiar activity; these are the good and the base, in thought, word, and deed. Choose one of these two spirits! Be good, not base!

4. And these two spirits united created the first (the

<sup>1</sup> *Gêush urvd*, see p. 147-8. It is here evidently an allusion made to the legend mentioned above.

material things); one, the reality, the other, the non-reality. To the liars (the worshippers of the devas, *i.e.*, gods) existence will become bad, whilst the believer in the true God enjoys prosperity.

5. Of these two spirits you must choose one, either the evil, the originator of the worst actions, or the true, holy spirit. Some may wish to have the hardest lot (*i.e.*, those who will not leave the polytheistic deva-religion), others adore Ahuramazda by means of sincere actions.

6. You cannot belong to both of them (*i.e.*, you cannot be worshippers of the one true God, and of many gods at the same time). One of the devas, against whom we are fighting, might overtake you, when in deliberation (what faith you are to embrace), whispering you to choose the worst mind.<sup>1</sup> Then the devas flock together to assault the two lives (the life of the body and that of the soul), praised by the prophets.

7. And to succour this life (to increase it), Armaiti<sup>2</sup> came with wealth, the good and true mind; she, the everlasting one, created the material world; but the soul, as to time, the first cause among created beings, was with Thee.

8. But when he (the evil spirit) comes with one of these evils (to sow mistrust among the believers), then thou hast the power through the good mind of punishing them who break their promises, O righteous spirit!<sup>3</sup>

9. Thus let us be such as help the life of the future.<sup>4</sup> The wise living spirits<sup>5</sup> are the greatest supporters of it.

<sup>1</sup> *Akem manô* (superlat. *achishtem manô*) means literally "evil mind." It is a philosophical term applied by Zarathushtra to designate his principle of non-existence, non-reality, which is the cause of all evils.

<sup>2</sup> She is the angel of earth, and the personification of prayers.

<sup>3</sup> That is to say, those who give to-day the solemn promise to leave the polytheistic religion and to fol-

low that preached by Zarathushtra, will be punished by God should they break their promise.

<sup>4</sup> In this passage we have the germs of the doctrine of the resurrection of the dead; see the author's German work on the Gâthas, vol. i. pp. 109-112.

<sup>5</sup> These are the archangels (*Amshaspends*).

The prudent man wishes only to be there where wisdom is at home.

10. Wisdom is the shelter from lies, the annihilation of the destroyer (the evil spirit). All perfect things are garnered up in the splendid residence of the Good Mind (Vohu-manô), the Wise (Mazda), and the Righteous (Asha),<sup>1</sup> who are known as the best beings.

11. Therefore, perform ye the commandments which, pronounced by Mazda himself, have been given to mankind; for they are a nuisance and perdition to liars, but prosperity to the believer in the truth; they are the fountain of happiness.

In the fourth section of the first Gâtha (Yas. xxxi.) we have a collection of *urrâtas*, "sayings," of Ahuramazda, revealed to his prophet Zarathushtra, for the purpose of protecting the good creation from the attacks of wicked men and evil spirits. The chief means of checking evil influences is the cultivation of the soil. Some of these verses are here translated.

Yas. xxxi. 7. He (Ahuramazda) first created, through his inborn lustre,<sup>2</sup> the multitude of celestial bodies, and through his intellect the good creatures, governed by the inborn good mind. Thou Ahuramazda, the spirit who art everlasting, makest them (the good creatures) grow.

- 8. When my eyes beheld Thee, the essence of truth, the Creator of life, who manifests his life in his works, then I know Thee to be the primeval spirit, Thou Mazda, so high in mind as to create the world, and the father of the good mind.<sup>3</sup>

9. In Thee was Armaiti (spirit of earth), in Thee the very wise fertiliser of the soil,<sup>4</sup> O Ahuramazda, Thou

<sup>1</sup> Three names of archangels.

<sup>2</sup> *Qithrô*, "by means of his own fire." Ahuramazda, as the source of light, which most resembles him, and where he appears to his prophet, is called *qâthrô*, "having his own light" (not borrowed).

<sup>3</sup> *Vohu manô*. He represents the

life in men and animals, the principle of vitality. If Ahuramazda is called the father of *Vohu-manô*, it means that all vital powers in the animated beings have sprung out of him, as the supreme being.

<sup>4</sup> Literally, "the cutter of the cow" (*gêush-tashû*), see p. 147.

spirit! when Thou hast made her paths that she might go from the tiller of the soil to him who does not cultivate it.<sup>1</sup>

10. Of these two (the agriculturist and the herdsman), she chose the pious cultivator, the propagator of life, whom she blessed with the riches produced by the good mind. All that do not till her, but worship the devas (false gods), have no share in her good tidings (the fruits produced by her, and the blessings of civilisation).

11. When Thou madest the world with its bodies, and (gavest them) motions and speeches, then Thou Mazda! hast created at first through Thy mind the *gaéthas* (enclosures), and the sacred visions (*daéndō*), and intellects.<sup>2</sup>

18. Do not listen to the sayings and precepts of the wicked (the evil spirit), because he has given to destruction house, village, district, and province. Therefore, kill them (the wicked) with the sword.

The fifth section (Hâ) of this Gâtha (Yas. xxxii.) is one of the most difficult pièces of the whole Yasna. It depicts, in glowing colours, idolatry and its evil consequences. The prophet directs his speech against the devas, or gods, in the following manner:—

Yas. xxxii. 3. Ye devas have sprung out of the evil

<sup>1</sup> The meaning is, that Armaiti, the spirit of earth, is wandering from spot to spot to convert deserts and wildernesses into fruitful fields. She goes from the agriculturist to the shepherd, who still adheres to the ancestral nomadic life, to call upon him to cultivate the soil also.

<sup>2</sup> By *gaéthas*, frequently mentioned in the Zend-Avesta, the ancient settlements of the Iranian agriculturists are to be understood. Ahuramazda is constantly called their creator, which means, that these settlements belong to a very remote antiquity, and that they form the basis of the Ahura religion, or the religion of the agriculturists. The *daéñas* are the revelations communicated to the pro-

phets through visions. The root of the word is *dā*, "to see" (preserved in the modern Persian *dīdan*, "to see;" it is related to the Sanskrit root *dhyai*, "to think," thinking being considered to be a seeing by means of the mental eyes). Afterwards it passed into the more general meaning of "religion, creed," and is retained in the form *dīn* down to this day in Persian, whence it was incorporated into Arabic; like many other Iranian words, at a time anterior to Mohammed. This word is also to be found in the Lithuanian language (a link of the Aryan stock) in the form *dainō*, meaning "a song" (the mental fiction of the poet).

spirit who takes possession of you by intoxication (Shoma), teaching you manifold arts to deceive and destroy mankind, for which arts you are notorious everywhere.

4. Inspired by this evil spirit, you have invented spells, which are applied by the most wicked, pleasing the devas only, but rejected by the good spirit; but the wicked perish through the wisdom and righteousness of Ahuramazda.

5. Ye devas and thou evil spirit! ye by means of your base mind, your base words, your base actions, rob mankind of its earthly and immortal welfare by raising the wicked to power.

Of the sixth and seventh Häs (Yas. xxxiii. xxxiv.) a few verses are here translated.

Yas. xxxiii. 2. Whoever are opposed, in their thoughts, words, and actions, to the wicked, and think of the welfare of the creation,<sup>1</sup> their efforts will be crowned with success through the mercy of Ahuramazda.

3. Whoever of two lords, of two yeomen, of two bondsmen,<sup>2</sup> behaves himself well towards a righteous man (an adherent of the Zoroastrian religion), and furthers the works of life by tilling the soil, that one will be in the fields of the righteous and good (i.e., in paradise).

4. But by means of prayer I will remove from Thee (from thy community), O Mazda! irreligiousness and wickedness, the disobedience of the lord, and the falsehood of the servant belonging to him and his yeoman, and frustrate the most wicked designs plotted for destroying the fields.

14. Among the priests Zarathushtra maintains the opinion that the peculiar nature of each body (living creature) subsists through the wisdom of the good mind,

<sup>1</sup> The term in the Avesta is *asti*, "existence." It is the consequence of adherence to the good principle.

<sup>2</sup> These three names of the members of the ancient Iranian community are very frequently used in the Gā-

thas, but not in the other books of the Zend-Avesta. The word for lord is *galtu*, "owner;" that for yeoman, *airyama*, "associate, friend;" that for bondsman, *veretšna*, "workman, labourer."

through righteousness of action, and the hearing of, and keeping to, the revealed word.

Yas. xxxiv. 1. Immortality, righteousness, wealth, health, all these gifts to be granted in consequence of (pious) actions, words, and worshipping, to these (men who pray here), are plentiful in Thy possession, O Ahuramazda!

#### VII.—GATHA USHTAVAITI (Yas. xliii.—xlvi.)<sup>1</sup>

Whilst the first Gâtha appears to be a mere collection of fragments of hymns and scattered verses, made without any other plan than to transmit to posterity what was believed to be the true and genuine sayings of the prophet, in this second Gâtha we may observe a certain scheme carried out. Although its contents, with the exception of a few verses only (xlvi. 13–17), are all sayings of Zarathushtra himself, yet they have not been put together, as is the case in many other instances, irrespective of their contents, but in a certain order, with the view of presenting the followers of the prophet with a true image of the mission, activity, and teaching of their great master. In the first section of this Gâtha (Yas. xliii.), his mission, by order of Ahuramazda, is announced; in the second (Yas. xlv.), he receives instructions from the Supreme Being about the highest matters of human speculation; in the third (Yas. xlv.), he appears as a prophet before a large assembly of his countrymen, to propound to them his new doctrines; and in the fourth or last section (Yas. xlvi.) we find different verses referring to the fate of the prophet, the congregation which he established, and his most eminent friends and supporters.

As this Gâtha is the most important portion of the whole Zend-Avesta for giving an accurate knowledge of Zarathushtra's teaching and activity, a translation of the

<sup>1</sup> See the text, with a literal Latin translation, in the author's German work on the Gâthas, vol. ii. pp. 2–18, and the commentary on it, *ibid.*, pp. 59–154.

whole of it is submitted to the reader in the following pages.

1. (YAS. xliii.)

1. Blessed is he, blessed is every one, to whom Ahuramazda, ruling by his own will, shall grant the two everlasting powers (health and immortality). For this very good I beseech Thee (Ahuramazda). Mayest Thou through Thy angel of piety, Armaiti, give me happiness, the good true things, and the possession of the good mind.

2. I believe Thee to be the best being of all, the source of light for the world. Every one shall choose Thee (believe in Thee) as the source of light, Thee, O Mazda, most beneficent spirit! Thou createdst all good true things by means of the power of Thy good mind at any time, and promisedst us (who believe in Thee) a long life.

3. This very man (Sraosha) may go (and lead us) to Paradise, he who used to show us the right paths of happiness both in the earthly life and in that of the soul, in the present creations, where Thy spirit dwells, the living, the faithful, the generous, the beneficent, O Mazda!

4. I will believe Thee to be the powerful benefactor, O Mazda! For Thou givest with Thy hand, filled with helps, good to the righteous man, as well as to the wicked, by means of the warmth of the fire<sup>1</sup> strengthening the good things. For this reason the vigour of the good mind has fallen to my lot.

5. Thus I believed in Thee, O Ahuramazda! as the furtherer (of what is good); because I beheld Thee to be the primeval cause of life in the creation, for Thou, who hast rewards for deeds and words, hast given evil to the bad and good to the good. I will believe in Thee, O Ahura! in the last (future) period of creation.

6. In whatever period of my life I believed in Thee, O Mazda, munificent spirit! in that Thou camest with

<sup>1</sup> The fire is supposed in the Zend-Avesta and the Vedas to be spread everywhere as the cause of all life.



wealth, and with the good mind through whose actions our settlements thrive. To these (men who are present) Ar-maiti<sup>1</sup> tells the everlasting laws, given by Thy intellect, which nobody may abolish.

7. Thus I believed in Thee, O Ahuramazda! as the furtherer (of what is good); therefore he (Sraosha) came to me and asked: Who art thou? whose son art thou? How dost thou at present think to increase and improve thy settlements and their beings (to increase the power of the good mind in all thy territories where thou appearest)?

8. I replied to him: Firstly, I am Zarathushtra. I will show myself as a destroyer to the wicked, as well as be a comforter for the righteous man. As long as I can praise and glorify Thee, O Mazda! I shall enlighten and awaken all that aspire to property (who wish to separate themselves from the nomadic tribes and become settlers in a certain country).

9. Thus I believed in Thee, O Ahuramazda! as the furtherer (of what is good); therefore he came to me with the good mind (and I asked him): To whom dost thou wish the increase of this life should be communicated? Standing at Thy fire amongst Thy worshippers who pray to Thee, I will be mindful of righteousness (to improve all good things) as long as I shall be able.

10. Thus mayest Thou grant me righteousness. Then I shall call myself, if accompanied by the angel of piety, a pious obedient man. And I will ask in behalf of both of us<sup>2</sup> whatever Thou mayest be asked. For the king will, as it is only allowed to mighty men, make Thee for Thy answers a mighty fire (to cause Thy glory and adoration to be spread over many countries like the splendour of a large blazing flame).

11. Thus I believed in Thee, O Ahuramazda! as the furtherer (of what is good); therefore he (Sraosha) came to

<sup>1</sup> The spirit of earth.

and renown the prophet is here praying.

<sup>2</sup> This refers to Zarathushtra and Kava Vishtâspa, for whose welfare

me with the good mind. For since I, who am your most obedient servant amongst men, am ready to destroy the enemies first by the recital of your<sup>1</sup> words, so tell me the best to be done.

12. And when Thou camest to instruct me, and taughtest me righteousness; then Thou gavest me Thy command not to appear (before large assemblies as a prophet), without having received a (special) revelation, before the angel Sraosha, endowed with the sublime righteousness which may impart your righteous things to the two friction woods (by means of which the holiest fire, the source of all good in the creation, is produced) for the benefit (of all beings), shall have come to me.

13. Then I believed in Thee, O Ahuramazda! as the furtherer (of what is good); therefore he came to me with the good mind. Let me obtain the things which I wished for; grant me the gift of a long life: none of you may detain it from me for the benefit of the good creation subject to Thy dominion.

14. Therefore (Sraosha), the powerful proprietor (of all good), communicated to me, his friend, knowledge of Thy helps (Thy powers); for endowed with all the gifts granted by Thee, as to the various kinds of speech, like all other men who recite Thy prayers, I was resolved upon making my appearance (in public as a prophet).

15. Thus I believed in Thee, O Ahuramazda! as the furtherer (of what is good); therefore he came to me with the good mind. May the greatest happiness brightly blaze out of these flames! May the number of the worshippers of the liar (evil spirit) diminish! may all those (that are here present) address themselves to the priests of the holy fire!

16. Thus prays, O Ahuramazda! Zarathushtra and every holy (pure) man for all that choose (as their guide) the most beneficent spirit. May vitality and righteousness

<sup>1</sup> This refers to Ahuramazda and the archangels forming the celestial council.

(the foundations of the good creation) become predominant in the world! In every being which beholds the sun's light may Armaiti (the spirit of piety) reside! She who causes all growth by her actions through the good mind.

## 2. (YAS. xliv.)

1. That I shall ask Thee, tell it me right, O Ahura! whether your friend (Sraosha) be willing to recite his own hymn as prayer to my friend (Frashaoshtra or Vishtâspa), O Mazda! and whether he would come to us with the good mind, to perform for us true actions of friendship.<sup>1</sup>

2. That I shall ask Thee, tell it me right, O Ahura! How arose the best (present) life (this world)? By what means are the present things (the world) to be supported? That spirit, the beneficent (Vohu-manô) O righteous Mazda! is the guardian of the beings to ward off from them every evil; He is the promoter of all life.

3. That I shall ask Thee, tell it me right, O Ahura! Who was in the beginning the father and creator of righteousness? Who created the path of the sun and stars? Who causes the moon to increase and wane but Thou? This I wish (to know), O Mazda! besides what I know (already).

4. That I shall ask Thee, tell it me right, O Ahura! Who is holding the earth and the skies above it? Who made the waters and the trees of the field? Who is in the winds and storms that they so quickly run? Who is the creator of the good-minded beings, O Mazda?

5. That I shall ask Thee, tell it me right, O Ahura! Who created the lights of good effect and the darkness? Who created the sleep of good effect and the activity? Who (created) morning, noon, and night, reminding the priest always of his duties?

<sup>1</sup> The meaning is, the prophet would make communications to his wants to ascertain from Ahuramazda, (the prophet's) friend. whether or not the angel Sraosha

6. That I shall ask Thee, tell it me right, O Ahura! Whether these (verses) which I shall recite, are really thus?<sup>1</sup> (a) Armañti doubles righteousness by her actions. (b) He collects wealth with the good mind. (c) For whom hast thou made the imperishable cow Rānyō-skereti?<sup>2</sup>

7. That I shall ask Thee, tell it me right, O Ahura! Who has prepared the Bactrian (*berekhda*) homo with its properties? Who fashioned, by a weaving motion, the excellent son out of the father?<sup>3</sup> To become acquainted with these things, I approach Thee, O Mazda, beneficent spirit! creator of all beings!

8. That I shall ask Thee, tell it me right, O Ahura! What soul (what guardian angel) may tell me good things, to perform five times (a day)<sup>4</sup> the duties which are enjoined by Thyself, O Mazda! and to recite those prayers which are communicated for the welfare (of all beings) by the good mind. Whatever good, intended for the increase of life, is to be had, that may come to me.

9. That I shall ask Thee, tell it me right, O Ahura! How shall I bless that creed which Thy friend (Sraosha), who protects it with a true and good mind in the assembly (of the heavenly spirits), ought to promulgate to the mighty king?

10. That I shall ask Thee, tell it me right, O Ahura! The faith which, being the best of all, may protect my possession, and may really produce the good things, by means of the words and actions of Armañti (the spirit of earth). My heart wishes (it is my lively desire) that I may know Thee, O Mazda!

<sup>1</sup> Here are quoted the first phrases of three ancient prayers which are no longer known.

<sup>2</sup> This is a mythological name of the earth, to be found in the Gāthas only. It means "producing the two friction woods (two wooden sticks, by means of rubbing which fire was produced)." See the author's work on the Gāthas, vol. ii. pp. 91, 92.

<sup>3</sup> This refers to the production of fire by the friction of two wooden

sticks, which was in ancient times the most sacred way of bringing into existence the fire, commonly called 'Ahuramazda's son.' See the author's work on the Gāthas, vol. ii. pp. 81, 82.

<sup>4</sup> The so-called five gāthas: Hāvanī, from 6 to 10 A.M.; Rapithwinā, 10 A.M. to 3 P.M.; Uzayēirina, from 3 to 6 P.M. (sunset); Aiwisrūthrema, from 6 to 12 P.M.; Ushahīna, from 12 P.M. to 6 A.M.

11. That I shall ask Thee, tell it me right, O Ahura! How Armaiti<sup>1</sup> may visit those men to whom the belief in Thee, O Mazda! is preached? By those I am there acknowledged (as a prophet); but all dissenters are regarded as my enemies.

12. That I shall ask Thee, tell it me right, O Ahura! Who is the righteous man and who the impious, after whom I wish to inquire? With which of the two is the evil (spirit), and with which the good one? Is it not right to consider the impious man who attacks me or Thee to be an evil one?

13. That I shall ask Thee, tell it me right, O Ahura! How shall we drive away the destruction (destroyer) from this place to those who, full of disobedience, do not respect righteousness in keeping it, nor care about the thriving of the good mind (that it may be diffused all over the earth)?

14. That I shall ask Thee, tell it me right, O Ahura! How shall I deliver the destroyer into the hands of truth, to be annihilated by means of the hymns for Thy praise? If Thou, O Mazda! communicatest to me an efficacious spell to be applied against the impious man, then I will destroy every difficulty and every misfortune.

15. That I shall ask Thee, tell it me right, O Ahura! When or to whom of the lords givest Thou as proprietor this fat flock (of sheep), two armies being gathered for a combat in silence, by means of those sayings which Thou, O Mazda! art desirous of pronouncing?

16. That I shall ask Thee, tell it me right, O Ahura! Who killed the hostile demons of different shapes, to enable me to become acquainted with the rules established for the course of the two lives (physical and spiritual)? So may the angel Sraosha, assisted by the good mind, shine for every one towards whom Thou art propitious.

<sup>1</sup> This refers to the wanderings of Armaiti, the spirit of earth, by which is to be understood the progress of agriculture and the arts of a more civilised life.

17. That I shall ask Thee, tell it me right, O Ahura! How may I come, O Mazda! to your dwelling-place (that of God and the angels) to hear you sing? Aloud I express my wish to obtain the help of (the angel of) health, and that of immortality, by means of that hymn which is a treasure of truth.

18. That I shall ask Thee, tell it me right, O Ahura! How shall I, O Righteous! spend this gift, ten pregnant mares and a camel,<sup>1</sup> to obtain in future the two powers of health and immortality, in the same way as Thou hast granted them to these men (to others known to the prophets)?

19. That I shall ask Thee, tell it me right, O Ahura! How is the first intellect<sup>2</sup> of that man, who does not return (what he has received) to the offerer of this gift,<sup>3</sup> of him who does not grant anything to the speaker of truth? For the last intellect of this man (his doing) is already known to me.

20. What, O good ruler Mazda! are the Devas (evil spirits)? Thus I might ask Thee for those who attack the good existence (the good beings), by whose means the priest and prophet of the idols expose the earth (the cultivated countries) to destruction; and (I wish to know beaides) what the false prophet has gained by doing so. Do not, O Righteous! grant him a field to fence it in (to make it his own property).

### 3. (YAS. xlv.)

1. All ye, who have come from near and far, should now listen and hearken to what I shall proclaim. Now the wise have manifested this universe as a duality. Let

<sup>1</sup> This refers to a sacrifice. Sacrifices of animals were customary in Zarathushtra's time.

The first and last intellects are notions of the Zoroastrian philosophy; see the fourth Essay. The

first intellect is that which is innate in the soul, which came from heaven; the last is that one which man himself acquires by experience.

<sup>3</sup> That is to say, 'who is ungrateful towards God.'

not the mischief-maker destroy the second life, since he, the wicked, chose with his tongue the pernicious doctrines.

2. I will proclaim the two primeval spirits of the world, of whom the increaser thus spoke to the destroyer: Do not thoughts, do not words, do not wisdoms, nor doctrines, do not speeches, nor actions, do not meditations, do not souls follow us?

3. I will proclaim the primeval (thought) of this life which Ahuramazda, who knows it, spoke unto me; for those of you who do not carry my word into practice so as I think and speak it, the end of the life will come.

4. I will proclaim the Best in this life. Mazda knows it in truth, who created it as the father of the Good Mind who is working (in the minds); its daughter is Devotion (Armaiti) with good works. The Lord (Ahura) who is giving all (good things) cannot be deceived.

5. I will proclaim the word which the Most Beneficent (the source of all prosperity) spoke to me, which is the best for men to hear. All those who give a hearing to this my word, will be free from all defects and reach immortality. Mazda is Lord through the instrumentality of the Good Mind.

6. I will proclaim, as the greatest of all things, that one should be good, praising only righteousness. Ahuramazda will hear those who are bent on furthering<sup>1</sup> (all that is good). May He whose goodness is communicated by the Good Mind, instruct me in his best wisdom.

7. All that have been living, and will be living, subsist by means of His bounty only. The soul of the righteous attains to immortality, but that of the wicked man has everlasting punishment. Such is the rule of Ahuramazda, whose the creatures are.

8. Him whom I wish to extol with my praises I now behold with (my) eye, knowing him to be Ahuramazda, the reality of the good mind, deed, and word. Let us thus

<sup>1</sup> Literally, "who are good with the increasing (beneficent) spirit."

set down our gifts of praise in the dwelling-place of the heavenly singers (angels).<sup>1</sup>

9. Him I wish to adore with my good mind, Him who gives us fortune and misfortune according to His will. May Ahuramazda make our progeny (and) cattle thrive, that of the master as well as that of the servant, by producing in them the good qualities of the Good Mind.

10. Him I wish to extol with the prayers of my devotion, who calls himself Ahuramazda, that is,<sup>2</sup> He knows with his true and good mind, and gives to this world the freedom from defects and immortality, which are in His possession, as two permanently active powers.

11. Whoever thinks the idols and all those men besides, who think of mischief only, to be base, and distinguishes such people from those who think of the right; his friend, brother, or father is Ahuramazda. This is the beneficent revelation of the supreme fire-priest.

#### 4. (Yas. xlv.)

1. To what land shall I turn? whither shall I go in turning? owing to the desertion of the master (Zarathushtra) and his companion? None of the servants pay reverence to me, nor do the wicked rulers of the country. How shall I worship Thee further, O Ahuramazda?

2. I know that I am helpless. Look at me being amongst few men, for I have few men (I have lost my followers or they have left me); I implore Thee weeping, O Ahura! who grantest happiness as a friend gives (a present) to his friend. The good of the good mind is in thy own possession, O Righteous!<sup>3</sup>

4. The wicked man enjoys the fields of the angel of truth who is protecting the earth in the district as well as

<sup>1</sup> The meaning is that our prayers, offered here, may go up to heaven, to be heard before the throne of God.

<sup>2</sup> What follows is an explanation of the meaning of the name Ahuramazda.

<sup>3</sup> These two verses (1, 2) refer evi-

dently to Zarathushtra's persecution. The third verse, consisting of several sentences which seem not to be connected with each other, is omitted. See the author's work on the Gāthas, vol. ii. pp. 130, 131.



in the province; but by choosing evil, instead of good, he cannot succeed in his deeds. Whoever drives him out of his dominion, or out of his property, O Mazda! he is going further on the paths of good intellect.<sup>1</sup>

5. If in future a ruler takes hold of one who trespasses the law, or if a nobleman takes hold of one who violates the bonds of friendship, or if a righteous man, living righteously, takes hold of a wicked man: he shall then, having learned it, inform the master; into distress and utter want he shall be thrown to be unhappy.<sup>2</sup>

6. But whoever, although he may be able, does not go to him (the chief of the community), he may, however, follow the customs of the untruth now prevailing.<sup>3</sup> For he is a wicked man whom another wicked one considers to be the best, and he is a righteous man whose friend is a righteous one. Such sayings of old hast Thou revealed, O Ahura!

7. Who<sup>4</sup> is appointed protector of my property, O Mazda! when the wicked endeavour to hurt me? who else, if not Thy fire, and Thy mind, through whose operation Thou hast created rightful existence (good beings), O Ahura! Tell me the power necessary for upholding the religion.

8. Whoever spoils my estates, and does not choose me by bowing before my fire (the symbol of the deity), retribution may be made to him for his person in the same way. He shall be excluded from every good possession, but not from a bad one filled up with evils, O Mazda!

9. Who is that man, who whilst supporting me, made

<sup>1</sup> It is considered to be a good work to destroy the enemies of agriculture, because by laying waste the cultivated soil they cause great damage to the good creation.

<sup>2</sup> This and the following verses refer to the breaking of solemn promises (called *mithra*, see Vend. iv.) and apostasy.

<sup>3</sup> The meaning is that a man, who

does not assist in punishing such crimes as apostasy and promise-breaking, is himself an infidel and no more to be recognised as a member of the Zoroastrian community.

<sup>4</sup> This verse is one of the most celebrated prayers used by the Parsis now-a-days. It is the so-called *Srosh bāj*.

me first acquainted with thee as the most venerable being, as the beneficent righteous Lord?<sup>1</sup> The true sayings revealed by the maker of the earth<sup>2</sup> come to my hands by means of thy good mind.

10. Whatever man, or woman, O Ahuramazda! performs the best actions, known to thee, for the benefit of this (earthly) life, promoting thus the truth for the angel of truth, and spreading thy rule through the good mind, as well as gratifying all those men, who are gathered round me, to adore (the heavenly spirits): all these I will lead over the bridge of the gatherer (heavenly bridge<sup>3</sup> to Paradise).

11. The sway is given into the hands of the priests and prophets of idols, who by their (atrocious) actions, endeavour to destroy human life. Actuated by their own spirit and mind, they ought to avoid the bridge of the gatherer, to remain for ever in the dwelling-place of destruction (hell).

12. When after the defeat of the enemy Fryâna the true rites (fire-worship and agriculture) arose amongst the (Iranian) tribes, and their allies, thou fencedst with stakes the earth's settlements. Thus Ahuramazda, having fenced them all, assigned them to those men (his worshippers) as property.<sup>4</sup>

13. Whoever amongst men pays reverence zealously to Spitama Zarathushtra, such a one is fit to deliver in public his lore. To him (Zarathushtra) Ahuramazda entrusted life (the existence of all good beings to protect them); for him he established through the good mind the settlements; him we think to be your good friend (that is, of thyself and thy angels), O Righteous!

<sup>1</sup> This refers very likely to the *gush urvd*, "the soul of earth," to whose oracles the prophet was constantly listening.

<sup>2</sup> Lit. "the cutter of the cow," see p. 147.

<sup>3</sup> None can enter Paradise without having first passed the "bridge of the gatherer" (*Chinret*), the passing of

which can be facilitated to the deceased by prayers recited for him.

<sup>4</sup> Here the origin of the *padthas*, "possessions, estates," so frequently alluded to in the *Zendavesta*, is described. We must understand by them the original settlements of the Iranians exposed to constant attacks on the part of nomadic tribes.

14. Zarathushtra! Who is thy sincere friend (to assist in performing) the great work? Or, who will deliver it in public? The very man to do it, is Kavâ Vîshtâspa. I will worship through the words of the good mind all those whom thou hast elected at the (heavenly) meeting.

15. Ye sons of Hêchad-aspa Spitama! to you I will speak; because you distinguish right from wrong. By means of your actions, the truth, (contained) in the ancient commandments of Ahura, has been founded.

16. Venerable Frashôshtra! Go thou with those helpers whom we both have elected for the benefit of the world (the good beings), to that field where Devotion resides, attended by Righteousness, where the stores of the Good Mind may be acquired, where is the dwelling-place of Ahuramazda (*i.e.*, Paradise).

17. Where from you only blessings, not curses,<sup>1</sup> venerable wise Jâmâspas! are to be heard, always (protecting) the goods of the leader and performer of the sacred rites, namely of Ahuramazda himself, endowed with great intellectual power.

18. For him, who bestowed most favours on me, I collect all the best of my goods (acquired) through the Good Mind. But to their last shifts I will put all those, Mazda, O righteous! who have put us to them. I will beseech you to assist me. Such is my decision conceived according to my intellect and understanding.

19. Whoever makes this very life increase by means of righteousness, to the utmost for me, who am Zarathushtra myself, to him the first (earthly) and the other (spiritual) life will be granted as a reward, together with all goods to be had on the imperishable earth. Thou art the very owner of all these things to the greatest extent, thou who art my friend, O Mazda!

<sup>1</sup> When on earth, they used to pronounce curses as well as blessings. But in Paradise only good, no bad, words can be heard from them. They were celebrated Magi (*magavas*).

VIII.—THE LAST THREE GATHAS (SPENTA-MAINYU, Yas. xlvii.-l; VOHU-KHSHATHREM, Yas. li; VAHISHTOISHITI, Yas. liii.)<sup>1</sup>

These three collections of ancient hymns are much smaller than the first two; the fourth and fifth consist only of one Hâ (chapter) each. Merely a short account of them will be given, with a translation of a few verses. The several chapters, except the last of the third Gâtha (Yas. l), form nowhere a whole as regards composition, but are generally mere collections of detached verses, which were pronounced on different occasions, either by Zarathushtra himself, or by his disciples. While in the first two Gâthas the majority of the verses can be traced to Zarathushtra himself, in these last three Gâthas most of the verses appear to be the work of the master's disciples, such as Jâmâspa, Frashôshtra, and Vishtâspa, and some verses are perhaps the work of their pupils, as they themselves are therein spoken of (especially in Yas. li.) with great reverence.

Yas. xlvii. 1. Ahuramazda gives through the beneficent Spirit, appearing in the best thought, and in rectitude of action and speech, to this world (universe), perfection (Haurvatât) and immortality (Ameretât), wealth (Khshathra) and devotion (Armaiti).<sup>2</sup>

2. From his (Ahuramazda's) most beneficent spirit all good has sprung in the words which are pronounced by the tongue of the Good Mind (*Vohi manô*), and the works wrought by the hands of Armaiti (spirit of earth). By means of such knowledge Mazda himself is the father of all rectitude (in thought, word, and deed).

Yas. xlviii. 4. He who created, by means of his wisdom,

<sup>1</sup> See the author's German work, vol. ii. pp. 20-38 and 155-217.

<sup>2</sup> Ahuramazda is in this, and the following two verses, described as the

only God and Spirit, in whom good and evil both originate. All the Ameshaspentas (archangels) of the later Pâralism are only his gifts.

the good and evil mind in thinking, words, and deeds, rewards his obedient followers with prosperity. Art Thou (Mazda!) not he, in whom the final cause of both intellects (good and evil) exists?

10. When will appear, O Mazda! the men of vigour and courage to pollute that intoxicating liquor (the Soma)? This diabolical art makes the idol-priests so overbearing, and the evil spirit, reigning in the countries, increases (this pride).<sup>1</sup>

Yas. xlix. 4. Those poor (wretches) who, instigated by their base minds, cause mischief and ruin to the wealthy (settlers) through the spells uttered by their tongues, who are devoid of all good works and find delight in evil doings only; such men produce the demons (*devas*) by means of their pernicious thoughts.

5. Mazda himself, and the prayers (offered by men), and every one who is a truly noble son of Armaiti, (the earth), as well as all that are in Thy dominions, O Ahura! will protect this faith (Zoroastrian religion) by means of the good (inborn) mind.

11. The spirits (of the deceased)<sup>2</sup> are fighting against the wicked, evil-minded, evil-speaking, evil-doing, evil-thinking, disbelievers (in the true god, Ahura-mazda). Such men will go to hell!

Yas. i. 6. Zarathushtra is the prophet who, through his wisdom<sup>3</sup> and truth, utters in words the sacred thoughts (mantras). Through his tongue he makes known to the world, the laws given by my<sup>4</sup> intellect, the mysteries hidden in my mind.

<sup>1</sup> This verse refers to the Brahmanic Soma worship, which, as the cause of so much evil, was cursed by Zarathushtra. See the second section of the fourth Essay.

<sup>2</sup> In the original *urvānō*, "souls." In the other books the common name of the spirits of the deceased pious Zoroastrians, who are fighting against the attacks made by the hellish em-

pire upon the kingdom of light and goodness, is *fravashī*, "guardian spirit," which name is, however, never to be met with in the Gāthas.

<sup>3</sup> Lit. "through *mazda*" which word is, now and then, used in the appellative sense "wisdom."

<sup>4</sup> The speaker in this verse, as well as in the whole 50th chapter, is the *gēush urvī*.

10. All the luminaries with their bright appearances, all that is endowed with a radiant eye by the good mind, stars and the sun, the day's foreteller, wander (in their spheres) to Thy praise, O righteous Ahuramazda!

¶ Yas. li. 6. Ahuramazda bestows, through His power, the best of all upon him who brings offerings to please Him; but the worst of all will fall to the lot of him who does not worship God in the last time of the world (when the good is engaged in a hard struggle against the bad).

7. Thou who hast created earth, water, and trees, give me immortality (*Ameretât*) and prosperity (*Haurvatât*), O Mazda, most beneficent spirit! Those everlasting powers I will praise with a good mind.
15. Zarathushtra assigned in times of yore, as a reward to the Magavas<sup>1</sup> the Paradise where first of all Mazda Himself had gone! You (O Amesha-spentas!) have in your hands through your good and true mind those two powers<sup>2</sup> (to obtain everlasting life).
16. Kavâ Vishtâspa obtained, through the possession of the spiritual power (*maga*), and through the verses which the good mind had revealed, that knowledge which Ahuramazda Himself, as the cause of truth, has invented.
17. Frashôshtra, the noble, wished to see my Highlands (*berekhda khrpa*, i.e., Bactria), to propagate there the good religion. May Ahuramazda bless this undertaking! cry aloud that they may aspire after truth!
18. The wise Jâmâspas, the noble, the illustrious, who have the good mind with truth, prefer the settled

<sup>1</sup> This word is the original form of "Magi," which name was given in later times to all the Persian priests. Its form in the cuneiform inscriptions is *magush*. According to this verse

it seems to have denoted the earliest followers of Zarathushtra.

<sup>2</sup> These are *Ameretdt*, and *Haurvatdt*, the last two of the seven arch-angels in the Parsism of later times.

life,<sup>1</sup> saying : Let me have it, because I cling to Thee,  
O Ahuramazda !

Yas. liii. 1. It is reported that Zarathushtra Spitama possessed the best good ; for Ahuramazda granted him all that may be obtained by means of a sincere worship, for ever, all that promotes the good life, and he is giving the same to all those who keep the words, and perform the actions, enjoined by the good religion.

#### IX.—YASNA HAPTANHAITI, AND THE MINOR TEXTS OF THE OLD YASNA.

The *Yasna haptanhaiti*, or as its name indicates, the Yasna of seven Hâs (comprising the sections from Yas. xxxv. to xli.), though written in the Gâtha dialect, is to be distinguished from the Gâthas. It is undoubtedly very old, but there is no sufficient evidence to trace it to Zarathushtra himself. Its contents are simple prayers, in prose, which are to be offered to Ahuramazda, the Amesha-spentas, and the Fravashis ; to the fire, as the symbol of Ahuramazda who appears in its blazing flame (Yas. xxxvi. 1) ; to the earth and other female spirits (called *genâ*, "wife," Greek, *gynê*, see Yas. xxxviii. 1), such as the angel presiding over food (*îzhâ*, corresponding to *ilâ*, a name of the earth in the Veda), devotion, speech, &c. ; to the waters, to the animating spirit of creation, and to all beings of the good creation. Compared with the Gâthas, they represent the Zoroastrian religion not in its original unaltered, but in a somewhat developed and altered state. The high philosophical ideas which are laid down in Zarathushtra's own hymns, are partially abandoned, and partially personified ; and the philosophical, theological, and

<sup>1</sup> This can be understood only, if one bears in mind, that the Zoroastrian religion arose at the time of transition from pastoral life to agriculture. The kindred Brahmanical tribes, who were inimical to this new mode of life, continued to lead the pastoral life of their ancestors. Agriculture was considered as a religious duty by the ancient Zoroastrians.

moral doctrines have given way to the custom, which has lasted to the present time, of addressing prayers to all beings of a good nature, irrespective of their being mere abstract nouns (such as *Asha*, "rightfulness, truth," or *Vohūmanō*, "good thought"), or real objects (such as waters, trees, or fire). The formula, with which here and in the later Yasna (for which the *Yasna haptanhaiti* has undoubtedly furnished the model) the prayers begin, viz. *yazamaide*, "we worship," is entirely strange to the Gāthas, as well as the invocation of waters, female spirits, &c.; even the name *Ameshaspena* (except in the heading of Yas xxviii. 1, see p. 147) as the general term for the highest angels, and the term *Fravashi*, which is so extremely frequent in the later Avesta literature, are never to be met with in those metrical compositions.

Although the *Yasna haptanhaiti* is more recent than the Gāthas, still it has just claims to be considered as more ancient and original than the sections of the later Yasna. A very striking proof, besides the difference of dialect, is that the objects of worship are much fewer than in the later prayers; thus, for instance, the six seasons, the five divisions of the day, the five Gāthas, Zoroaster, the sacred twigs (Barsom), the sacred drink (Homa), &c., are never mentioned in the Yasna of seven chapters. It formed originally a separate book, and was very likely composed by one of the earliest successors of Zoroaster, as it stands intermediate between the Gāthas and the later Yasna, in point of style.

The following are some extracts from it:—

Yas. xxxv. 1. We worship Ahuramazda the righteous master of righteousness. We worship the Ameshaspentas (the archangels), the possessors of good, the givers of good. We worship the whole creation of the righteous spirit, both the spiritual and earthly, all that supports (raises) the welfare of the good creation, and the spread of the good Mazdayasnian religion.



2. We praise all good thoughts, all good words, all good deeds, which are and will be (which are being done and which have been done),<sup>1</sup> and we likewise keep clean and pure all that is good.
3. O Ahuramazda, thou righteous happy being! we strive to think, to speak, and to do, only what of all actions may be best fitted to promote the two lives (that of the body and that of the soul).
4. We beseech the spirit of earth by means of these best works (agriculture) to grant us beautiful and fertile fields, to the believer as well as to the unbeliever, to him who has riches as well as to him who has no possession.

Yas. xxxvii. 1. Thus we worship Ahuramazda, who created the spirit of earth and righteousness, and who created the good waters and trees, and the luminaries, and the earth, and all good things.

2. Him we worship by the first prayers which were made by the spirit of earth, because of his power and greatness and good works.
3. We worship him in calling him by the Ahura names which were chosen by Mazda himself, and which are the most beneficent. We worship him with our bodies and souls. We worship him as (being united with) the spirits (Fravashis) of righteous men and women.
4. We worship righteousness, the all-good (Ashem vahishtem), all that is very excellent, beneficent, immortal, illustrious, every thing that is good.

Yasna xii. is written in the Gâtha dialect, and contains a formula, by which the ancient Iranians, who were weary of worshipping the Devas (Brahmanical gods) and of the nomadic life, were received into the new religious community established by Zarathushtra Spitama.

<sup>1</sup> The words *verczyamnanāmchā* words, *yadachā* "(yet) now," and *vāverczyamnanāmchā* are evidently *anyadachā*, "not now," i.e., either in only an explanatory note on the rare the future, or in the past.

1. I cease to be a Deva (worshipper). I profess to be a Zoroastrian Mazdayasnian (worshipper of Ahuramazda), an enemy of the Devas, and a devotee of Ahura, a praiser of the immortal benefactors (Ameshaspentas), a worshipper of the immortal benefactors. I ascribe all good things to Ahuramazda, who is good, and has good, who is righteous, brilliant, glorious, who is the originator of all the best things, of the spirit of nature (*gāush*), of righteousness, of the luminaries, and the self-shining brightness which is in the luminaries.

2. I choose (follow, profess) the beneficent Arima, the good; may she be mine! I abominate all fraud and injury committed on the spirit of earth, and all damage and destruction of the quarters of the Mazdayasnians.

3. I allow the good spirits, who reside on this earth in the good animals (as cows, sheep, &c.), to go and roam about free according to their pleasure. I praise, besides, all that is offered with prayer to promote the growth of life. I will cause neither damage nor destruction to the quarters of the Mazdayasnians, neither with my body nor my soul.

4. I forsake the Devas, the wicked, bad, wrongful originators of mischief, the most baneful, destructive, and basest of beings. I forsake the Devas and those like Devas, the sorcerers and those like sorcerers, and any beings whatever of such kinds. I forsake them with thoughts, words, and deeds; I forsake them hereby publicly, and declare that all lie and falsehood is to be done away with.

5. 6. In the same way as Zarathushtra, at the time when Ahuramazda was holding conversations and meetings with him, and both were conversing with each other, forsook the Devas, so do I forsake the Devas, as the righteous Zarathushtra did.

7. Of what party the waters are, of what party the trees, and the animating spirit of nature; of what party Ahuramazda is, who has created this spirit and the righteous man; of what party Zarathushtra, and Kava Vishtâspa,

and Frashôshtra, and Jâmâspa were; of what party all the ancient fire-priests (Sôshyañtô), the righteous spreaders of truth, were—of the same party<sup>1</sup> and creed (am I).

8. I am a Mazdayasnian, a Zoroastrian Mazdayasnian. I profess this religion by praising and preferring it to others (the Deva religion). I praise the thought which is good, I praise the word which is good, I praise the work which is good.

9. I praise the Mazdayasnian religion, and the righteous brotherhood which it establishes and defends against enemies, the Zoroastrian Ahuryan religion, which is the greatest, best, and most prosperous of all that are, and that will be. I ascribe all good to Ahuramazda. This shall be the praise (profession) of the Mazdayasnian religion.

#### X.—THE LATER YASNA.

This part of the Yasna, which is written in the common Avesta language, is of much less importance, as regards the history of the Zoroastrian religion, than the older Yasna. Its contents are, however, of various natures, and consist evidently either of fragments of other books, or of short independent writings. Thus, for instance, the chapters i.—viii. contain the preliminary prayers to the Ijashne ceremony (see p. 139); chapters ix.—xi. refer to the preparation and drinking of the Homa juice; chapter lvii. is a Yasht, or sacrificial prayer, addressed to the angel Srosh; chapters xix.—xxi. are commentaries (Zend) on the most sacred prayers, *Yathâ ahû vairiyô*, *Ashem vohu*, and *Yénhê hâtâm*.

Refraining from giving a full account of it, we shall notice here only some remarkable passages, and translate a few extracts.

In Yas. viii. 5-8 there is a short prayer, concluding with a benediction by the high-priest, the two last verses

<sup>1</sup> The word used is *varana*, *varena*, lit. "choice" (*var*, "to choose"); it is, then, applied to religion.

of which are of particular interest. The high-priest, who calls himself Zarathushtra (see p. 188), addresses all the heads of the various divisions of the Iranian empire as follows:—

7. I, who am Zarathushtra, exhort the heads<sup>1</sup> of houses, villages, towns, and countries to think and speak and act according to the good Zoroastrian Ahuryan religion.

8. I bless the splendour and vigour of the whole rightful creation, and I curse<sup>2</sup> the distress and wretchedness of the whole wrongful creation.

#### I.—HOMA YASHT.

Chapters ix. and x., which compose the so-called *Hōma Yasht*, are, strictly speaking, no part of the Yasna, but belong to that extensive class of Avesta literature which is known by the name of Yashts, or sacrificial invocations of a special spiritual being, and which we shall describe hereafter. As to style, these two chapters contain no prose, but on close inquiry we find they consist of verses, and at the end (Yas. x. 19) they are even called *gāthāo*, "hymns." The metre itself is near the Sanskrit Anuṣṭubh (four times eight syllables, with the cesura in the middle of every half verse), which has given origin to the common Shlokas, but it is apparently often irregular. Each half verse consists of seven to nine syllables, the normal measure being limited to eight.

To give the reader an idea of this ancient metre, the commencement of this Yasht is here subjoined:<sup>3</sup>—

<sup>1</sup> The word used is *fratema* (S. *prathama*) "first." It is one of the Persian words which are to be found in the Old Testament. Its form there is *partemim* (*im* is the Hebrew plural suffix), by which the grandees of the Persian empire are meant. In the sense of "head, chief," the word *ratu* is more usual in the Avesta.

<sup>2</sup> For blessing and cursing one and the same word is used, *dārdnam*. The same peculiarity is to be observed in the old Hebrew word *bérak*, to give a blessing, and to curse.

<sup>3</sup> *ere* is to be read as a single syllable, and the short *e* does not generally constitute a separate syllable.

<i>Hâvanîm</i>	<i>â</i>	<i>ratîm</i>	<i>â</i>	<i>Haomê upâid</i>	<i>Zarathushtram</i>
morning prayer	at	time	at	Homa	came to Zarathushtra
<i>âtarem pairi</i>	<i>yuozdathēntem</i>			<i>gâthâoscha</i>	<i>srāvayañtem.</i>
(who was) fire everywhere	cleaning			and hymns	singing.
<i>â dim</i>	<i>peresað</i>	<i>Zarathushtrê :</i>		<i>Kê nare ahi yim azem.</i>	
Him	asked	Zarathushtra :		Who, man, art thou? whom I	
<i>vispahê</i>	<i>aphêush</i>	<i>astvatô</i>		<i>sraēshtem dâdareša qahê</i>	
of the whole	life	having bodies		the best I have seen	of his own
<i>gayêhê</i>	<i>qanvatô</i>	<i>ameshahê ?</i>		<i>âad mê aēm paiti-aokhta</i>	
body, brilliant,	immortal?			Then to me that one answered	
<i>Haomê ashava</i>	<i>dâraoshô :</i>			<i>Azem ahmi Zarathushtra !</i>	
Haoma righteous	death-removing :			I am O Zarathushtra !	
<i>Haomê ashava</i>	<i>dâraoshô ;</i>			<i>â mām yâsanyuha Spitama !</i>	
Homa righteous	death-removing ;			to me bring worship, O Spitama !	
<i>frâ mām hunvanyuha</i>	<i>qaretēē ;</i>			<i>avi mām staomaiṇi stâidhi,</i>	
me squeeze out	to taste (me) ;			on me in praising	praise,
<i>yatha mā</i>	<i>aparachid</i>			<i>saoshyañtô stavân.</i>	
as me	the other all			fire-priests	praised.

The word *Homa*, which is identical with the Vedic word *Soma*, is used in two senses in the Zend-Avesta. First it means the twigs of a particular tree,<sup>1</sup> the juice of which is extracted and drunk before the fire; secondly, they understand by it a spirit who has poured his life and vigour into that particular plant. There were many stories current in ancient times about the miraculous effects of the drinking of the Homa juice (a panacea for all diseases), which led to the belief, that the performance of this ceremony (which is only the Soma worship of the Brahmans, very much reformed and refined) proves highly beneficial to body and soul. These stories were embodied in a hymn (preserved in Yas. ix.), which contains an enumeration of the miracles effected by Homa, composed in his honour.

The following is a translation of the first part of this Yasht:—

Yas. ix. 1. In the forenoon (*Hâvan Gâh*) Homa came to Zarathushtra, while he was cleaning around the fire,<sup>2</sup>

<sup>1</sup> The Dasturs obtain them from Persia in a dried state. For their preparation, see section I. 3, of the fourth Essay.

<sup>2</sup> Meaning, probably, that he was averting evil from the fire by feeding it around with fuel.

and chanting the Gâthas. Zarathushtra asked him: Who art thou, O man?<sup>1</sup> who appearest to me the finest in the whole material creation, having such a brilliant, immortal form of your own.<sup>2</sup>

2. Thereupon answered me Homa the righteous, who expels death: I am, O Zarathushtra! Homa the righteous, who expels death. Address prayers to me, O Spitama! and prepare me (the Hom juice) for tasting. Repeat about me the two praise hymns,<sup>3</sup> as all the other Soshyants repeated them.

3. Then spake Zarathushtra: Reverence to Homa! Who was the first who prepared thee, O Homa! for the material world? What blessing was bestowed upon him? What reward did he obtain?

4. Thereupon answered me Homa the righteous, who expels death: Vivanhâo was the first man who prepared me for the material world; this blessing was bestowed upon him, this reward he obtained, that a son was born to him, Yima-khsaeta (Jamshêd) who had abundance of flocks, the most glorious of those born, the most sun-like of men; that he made, during his reign over her (the earth), men and cattle free from death, water and trees free from drought, and they were eating inexhaustible food.

5. During the happy reign of Yima there was neither cold nor heat, neither decay nor death, nor malice produced by the demons; father and son walked forth, each fifteen years old in appearance.

<sup>1</sup> Some MSS. of the Yasna without Pahlavi insert here the phrase: *Mithrô zaydê Zarathushtram*, "may Mithra favour Zarathushtra." This is evidently an Avesta phrase formerly existing in the Pahlavi commentary, but now translated into *Mitrôk khâpo asto Zarathushtra*, and the commentary implies that this was a friendly salutation proffered by Homa on his arrival. Here we have a distinct trace of a commentary, or Zend, in the Avesta language, which

has been translated into Pahlavi, the usual language of the present Zend.

<sup>2</sup> The phrase *amereza gayêhê stâna*, "O imperishable pillar of life," concludes the commentary on this sentence, and is another fragment of the original Zend.

<sup>3</sup> Reading *staomaini*, instead of *staomainê*. The two hymns may be the two chapters of this Yasht (Yas. ix. and x.), or the two Homa rituals (Yas. i. to xi. and xii. to xxvii.).

6. Who was the second man who prepared thee, O Homa! for the material world? What blessing was bestowed upon him? What reward did he obtain?

7. Thereupon answered me Homa the righteous, who expels death: Athwya was the second man who prepared me for the material world; this blessing was bestowed upon him, this reward he obtained, that a son was born to him, Thraêtona (Frêdûn) of the hero tribe,<sup>1</sup> (8.) who smote the Serpent (*Azhi*) Dahâka which had three mouths, three heads, six eyes, a thousand spies,<sup>2</sup> which was of enormous strength, a fiendish destroyer, an evil, a devastator of the Gaêthas<sup>3</sup> (settlements), a nuisance which was a destroyer of most enormous strength, and (which) Angrômainyush produced in the material world for the destruction of the settlements of righteousness.<sup>4</sup>

9. Who was the third man who prepared thee, O Homa! for the material world? What blessing was bestowed upon him? What reward did he obtain?

10. Thereupon answered me Homa the righteous, who expels death: Thrîta the most useful (of the family) of the Sâmas was the third man who prepared me for the material world; this blessing was bestowed upon him, this reward he obtained, that two sons were born to him, Urvâkhshaya and Keresâspa; the one was a judge administering justice, the other a youthful hero who wore a sidelock<sup>5</sup> and carried a club, (11.) who slew the serpent Srvara<sup>6</sup> which devoured horses and men, which was

<sup>1</sup> This is the literal translation of *vîsô sârayâo* which may, however, be the name of a locality. The Pahlavi translation is *afzâr-vîs*, "of a village of resources;" and it explains *afzâr-vîsîh* by "his house became numerous from the continued residence of his forefathers, and was retained by the oppression of Dahâk; and his authority was that he preserved the relatives who had disappeared."

<sup>2</sup> In Pahlavi *hazâr vajôstâr adâd-ako pavan gôharako*, "a thousand inquirers unjust in disposition."

<sup>3</sup> Reading *gaêthâ-vayô*, in accordance with several old MSS.

<sup>4</sup> The Pahlavi commentary contains the imperfect Avesta phrase: *kô thwâm yim Ahurem mazdâm*, "who (worshipped) thee who art Ahura-mazda?" probably.

<sup>5</sup> The Pahlavi translates *gaêush* by *gêsvâr* = Pers. *gês-bar*, "ringlet-wearing." Compare the epithet *kapardîn*, "wearing braided hair," applied to the Vasishthas, Rigveda, vii. 83, 8.

<sup>6</sup> Pronounced *Srîlara*.

poisonous and yellow, over which yellow poison flowed a hand's-breadth high.<sup>1</sup> On which Keresaspaspa cooked a beverage in a caldron at the mid-day hour, and the serpent scorched, hissed, sprang forth, away from the caldron, and upset the boiling water; Keresaspaspa Naremanô fled aside frightened.

12. Who was the fourth man who prepared thee, O Homa! for the material world? What blessing was bestowed upon him? What reward did he obtain?

13. Thereupon answered me Homa the righteous, who expels death: Pourushaspa was the fourth man who prepared me for the material world; this blessing was bestowed upon him, this reward he obtained, that thou wast born to him, thou O righteous Zarathushtra! of the house of Pourushaspa, (who art) opposed to the demons, and of the Ahura religion. (14.) Famous in Airyana-vaôjô thou, O Zarathushtra! first recitedst the Ahuna-vairyâ four times, with pauses between the verses,<sup>2</sup> each successive time with a louder recitation.<sup>3</sup> (15.) Thou madest all the demons hide themselves beneath the earth, who formerly flew about the earth in human shape, O Zarathushtra! who wert the strongest, firmest, most active, swiftest, and most triumphant of the creatures of the two spirits (Spentô mainyush and Angro-mainyush).

16. Then spake Zarathushtra: Reverence to Homa! good is Homa, well-created is Homa, rightly created, of a good nature, healing, well-shaped, well-performing, successful, golden-coloured, with hanging tendrils,<sup>4</sup> as the

<sup>1</sup> The Pahlavi says, "as high as a horse;" it also quotes the following Avesta phrase: *lâshraôspaya rainaiti larenush*, "the angry one (?) strikes by darting."

<sup>2</sup> The epithet *at-berethwañtem* is from the root *bar* = Sans. *lîpi* = *lîpi*, "to take" In the Brahmanical ritual *rikharati* (originally *vibharati*) is a technical term for pausing after each *pada*, while reciting verses,

literally taking asunder the verses. The Ahuna-vairyâ formula consists of three such *padas*, lines, or verses.

<sup>3</sup> This practice of gradually raising the voice with each successive recitation, is also observed in the Hotri ritual of the Brahmans.

<sup>4</sup> The Pahlavi translation has *narm-tak*, "with soft tendrils;" but *ndm-yâsush* must be traced to the root *nam*, "to bend downwards."



best for eating and the most lasting provision for the soul.<sup>1</sup>

17. O yellow (Homa)! I keep in thee by my word<sup>2</sup> (thy power of giving) knowledge, strength, victory, health, healing, advancement, growth, vigour to the whole body, understanding of subjects of every kind. I keep in (thee by my word) that (power) that I might wander freely in the world, putting an end to troubles (and) annihilating the destructive powers (of the enemies of the good creation). (18.) I keep in (thee by my word) that (power) that I might put down the troubles caused by those whose very nature is to give troubles, such as the demons and (bad) men, the sorcerers and witches, the oppressors, wizards, and idol-priests, the criminals with two legs, the apostates with two legs, the wolves with four legs, of the army with a wide front, shouting and flying (in the air).<sup>3</sup>

19. On this first walk<sup>4</sup> I ask from thee, O Homa! who expellest death, the best life (paradise) of the righteous, the splendid, the all-radiant with its own brilliancy. On this second walk I ask from thee, O Homa! who expellest death, the health of this body. On this third walk I ask from thee, O Homa! who expellest death, the long life of the soul.

<sup>1</sup> The term *pāthmainya* means "remaining on the way," hence provisions for a journey.

<sup>2</sup> The words *nī mruyē*, "I call down," are here used technically in the sense of binding by calling together, so that none of the powers may be dissipated. In the Brahmanical Soma ritual this is done by reciting eight mantras before the juice is extracted from the Soma twigs.

<sup>3</sup> The term *davāithyāo* must be traced to the root *du*, "to talk (as an evil being)," and is very appropriate to this flying host of evils which is analogous to the band of Odhin among the Scandinavians, the Wodan's heer of the ancient Germans, and the host of Marutas of

the Veda, sweeping through the air, who are all represented as shouting and making a noise.

<sup>4</sup> That the word *yānem* has here its primitive meaning of "walk" (from *yā*, "to go") is clear from the practice of the Parsi priests who, during the Homa ceremony, walk about six times round the sacred fire with the Hom, and each time a distinct blessing seems to be asked for. Nearly the same ceremony is performed by the Brahmans, when they put the Soma twigs on a cart, and carry them round the sacrificial area in the six directions: east, west, south, north, up, and down (according to an ancient Aryan division).

20. On this fourth walk I ask from thee, O Homa! who expellest death, that I may stand forth at will, powerful (and) successful upon the earth, putting down troubles (and) annihilating the destructive powers. On this fifth walk I ask from thee, O Homa! who expellest death, that I may stand forth as victor (and) conqueror in battle upon the earth, putting down troubles (and) annihilating the destructive powers.

21. On this sixth walk I ask from thee, O Homa! who expellest death, that we may first become aware of a thief, murderer, (or) wolf; may no one else become aware (of him) sooner! may we become aware of everything first!

22. Homa grants strength and vigour to those who, mounted on white horses, wish to run over a race-course.<sup>1</sup> Homa gives splendid sons and righteous progeny to those who have not borne children.<sup>2</sup> Homa grants fame and learning to all those who are engaged in the study of books.<sup>3</sup>

23. Homa grants a good and rich husband to those who have long been maidens, as soon as he (Homa), the wise, is entreated.

<sup>1</sup> The verb *takshēti* is a desiderative form of the root *tach*, "to run;" *errundum* is explained as "a horse" by the Pahlavi translator, but this can be merely a guess; it must be traced to the root or = Sans. *ṛi*, "to move, go, instigate," and is here taken as "a race-course."

<sup>2</sup> So the Pahlavi translator understands the word *dizanditibish*, but in that case the prefix *d* must be miswritten for the privative *a*.

<sup>3</sup> This is the only occurrence, in the extant Avesta, of the word *nashō* which is applied, in later writings, to the twenty-one books, or divisions, of the Zoroastrian writings; here, however, it is probably used in the general sense of "book," and even nowadays Parsi writers sometimes apply the term to any Avesta writ-

ing. It has been probably borrowed by Arabic, in the forms *nashat*, "a copy" (pl. *nashā*), and *nashā*, the name of Arabic writing; for these words can have no real connection with the Arabic root *nashāha*, "he obliterated, abrogated." The application of a general term for "book" to sacred writings in particular, is common to many religions; thus the *Brahmans* use the word *grantha*, which denotes any literary composition, for the Vedic writings, and in *Mahābhārata* the compound *dasha-granthā*, "one who knows the ten Granthas by heart," refers solely to the Vedic writings, for the ten Granthas are the *Sāhita*, *Pada*, *Brahmaṇam*, *Arāya* (always used there for *Aranyaka* by the *Brahmans*), and the six *Vedāṅga*.

24. Homa deposed Keresâni<sup>1</sup> from his sovereignty, whose lust of power had so increased that he said: No âthrava's (fire-priest's) repetition of the *apâm aiwishtish*<sup>2</sup> ("approach of the waters") shall be tolerated in my empire, to make it prosper; (and) he would annihilate all that are prosperous, (and) put down all that are prosperous by destroying them.

25. Hail to thee who art of absolute authority through thy own strength, O Homa! hail to thee! thou knowest many sayings rightly spoken. Hail to thee! thou askest for no saying but one rightly spoken.

26. Mazda brought to thee the star-studded, spirit-fashioned girdle (the belt of Orion) leading the Paurvas<sup>3</sup> [(Pâzand) the good Mazdayasnian religion]; then thou art begirt with it, (when growing) on the summit of the mountains, to make lasting the words and long accents<sup>4</sup> of the sacred text (*māthra*).

<sup>1</sup> It is evident, from the context, that Keresâni is the name of some enemy of the Athrava religion, and there can be little doubt that he is the Kṛishânu of the Vedic books, who appears as the guardian of the Soma in heaven (Aitareya Brâhm. iii. 26); he is represented as an archer (Rigveda ix. 77, 2; x. 64, 8; iv. 27, 3), and identified with fire (Vâjasaneyi sañhita v. 32, Shâṅkhâyaṇa shrautasutras vi. 12, Raghuvâṇsha ii. 49). As a personage Kṛishânu appears to represent "lightning," and perhaps a particular kind of it.

<sup>2</sup> These words are evidently a technical name for the Atharva-veda Sañhita which commences, in some manuscripts, with the mantra: *shañ no devrbhishṭaya āpo bhavantu ritaye*, in which both words occur; this mantra is omitted at the commencement of the printed edition, but is given in i. 6, 1, where it also occurs again in the manuscripts alluded to. That the Atharva-veda actually commenced with these words about 2000 years ago, is clearly shown by Patanjali's quotation of the initial words of

the four Vedas, in his introduction to the Mahābhāshya, where the words: *shañ no devrbhishṭaye* represent the Atharva-veda.

<sup>3</sup> In the word Paurva we readily recognise the Persian name of the Pleiades, which is variously written *parā*, *parvah*, *parvān*, and *parvz*; this *parvz* is given as the name of the third and fourth lunar mansions in the Bundahish (p. 6, Westerg.), corresponding to the Indian Nakshatras *kṛittikā* (Pleiades) and *rohini* (Aldebaran and Hyades); the fifth Nakshatra is *mṛigashiras* (in the head of Orion), over which Soma (= Homa) is presiding deity (Taittiriya Brâhmanam iii. 1, 2, 3); hence the constellation Orion is in advance of the Paurvas on the moon's path, and the epithet "leading the Paurvas" is appropriate for Orion's belt. The idea of Homa being begirt with Orion's belt, implies that the Homa plant was supposed to be specially under the sidereal influence of the constellation Orion.

<sup>4</sup> The term *aiwidhātī* must be equivalent to Sans. *abhidhāna*,

27. O Homa! (thou) lord of the house, lord of the clan, lord of the tribe, lord of the country, (thou) successful physician!<sup>1</sup> I further invoke thee for strength and prosperity for my body, and for the attainment of much pleasure.<sup>2</sup> (28.) Keep far from us the vexations of (our) enemies! divert the mind of (our) abuser! Whatsoever man in this house, in this clan, in this tribe, in this country, may injure (us), take strength from his feet! darken his intellect! disorder his mind!

29. May he be paralysed in the feet! may he be palsied in the hands!<sup>3</sup> may he not see the earth with (his) eyes! may he not see nature with (his) eyes! who injures our mind, or injures our body.

30. Strike a deadly blow, O yellow Homa! at the yellow blackish<sup>4</sup> serpent, emitting poison for destroying the body of the righteous man.<sup>5</sup> Strike a deadly blow, O yellow Homa! at the murderer who has wrought mischief, who angrily inflicts wounds for destroying the body of the righteous man.

31. Strike a deadly blow, O yellow Homa! at the impious tyrant in human form, who has a darting at the head<sup>6</sup> for destroying the body of the righteous man. Strike

"name, appellation, word;" and the reading *parāhcha* (preferable to *pradhcha*) gives *paru*, which represents Sans. *guru*, "a long vowel," a very noticeable feature of the Gāthas.

<sup>1</sup> Literally, "master of physicians (or doctor of medicine) through beneficence;" *vaidhyā* here must be equivalent to Sans. *vaidya*, "a physician," or *vaidyā*, "a drug."

<sup>2</sup> *Thrima* must be traced to the root *tar* = Sans. *trī*, "to pass over, attain;" and *laokhshnah* is to be taken in the same sense as *laosh-nidasha* in Yt. iv. 1, i.e., "pleasure, enjoyment," compare Sans. *bhuj*, "to enjoy."

<sup>3</sup> More literally, "May he not be able to progress with the feet! may

he not be able to work with the hands!"

<sup>4</sup> *Ḍiwa* is here taken as equivalent to Sans. *dhīma*, "dark-coloured," from the root *dhī*, some derivatives of which change *dhī* into *dhī*.

<sup>5</sup> The construction *ichayem ndshem-ndi ashant* is literally "for the righteous being made to lose (his) body;" compare *drishe vishidyā sūryam*, "that all should see the sun" (Rigveda, i. 50, 1); *ichayem* is not governed by *pañi*, but by *ndshemndi*, and is to be regarded as the accusative of the object which retains its original case when the active construction is changed to a passive one.

<sup>6</sup> This appears to be an allusion to Zohak and his troublesome serpents.

a deadly blow, O yellow Homa! at the body of the disturber of righteousness, the impious, who destroys the life of this (Zoroastrian) religion, by proposing thoughts and words, but not carrying them into action, for destroying the body of the righteous man.

32. Strike a deadly blow, O yellow Homa! at the body of the bewitching courtesan who causes madness, who acts as procuress, whose mind is unstable as a cloud driven by the wind, for destroying the body of the righteous man. Strike a deadly blow, O yellow Homa! at whatever serves for destroying the body of the righteous man.

Yas. x. 1. Let the water-drops fall here for the destruction of the Devas and Devīs. May the good Sraosha slay (them)! May Ashi-vañuhi (the spirit of fortune) take up her abode here! May Ashi-vañuhi grant happiness here, in this sacred abode of Homa, the transmitter of righteousness.

2. I accompany thy preparation, at the beginning each time, with words of praise, O intelligent! when he (the managing priest) takes thy twigs. I accompany thy preparation, in each successive act by which thou art killed through the strength of a man, with words of praise, O intelligent!

3. I praise the cloud and the rain which make thy body grow on the summit of the mountains. I praise the high mountains where thou hast grown, O Homa!

4. I praise the earth, the wide-stretched, the passable, the large, the unbounded, thy mother, O righteous Homa! I praise the earth that thou mayest grow, spreading fast (thy) fragrance, as thou growest on the mountain, O Homa! with the good Mazdian growth; and that thou mayest thrive on the path of the birds (*i.e.*, on high), and be, in fact, the source of righteousness.

5. Grow! through my word, in all stems, in all branches, and in all twigs.

6. Homa grows when being praised. So the man who

praises him becomes more triumphant. The least extraction of Hom-juice, the least praise, the least tasting (of it), O Homa! is (sufficient) for destroying a thousand of the Devas.

7. The defects produced (by the evil spirit) vanish from that house, as soon as one brings, as soon as one praises, the healing Homa's evident wholesomeness, healing power, and residence in that village.

8. For all other liquors are followed by evil effects,<sup>1</sup> but this which is the liquor of Homa is followed by elevating righteousness,<sup>2</sup> (when) the liquor of Homa (is in him who) is grieved.<sup>3</sup> Whatever man shall flatter Homa, as a young son, Homa comes to the aid of him and his children, to be (their) medicine.

9. Homa! give me (some) of the healing powers whereby thou art a physician. Homa! give me (some) of the victorious powers whereby thou art a victor. &c.

From the contents of this Homa Yasht one may clearly see, that the Homa worship was not instituted by Zarathushtra, but was known at a much earlier period. Zarathushtra is only said to have adopted it. But in the second division of the fourth Essay, we shall see that he was fighting against the Brahmanical Soma worship and trying to overthrow it.

## 2.—YASNA xix.

This chapter, written in prose, is a kind of theological commentary on the most sacred formula, *Ahuna-vairya* (Honovar). The following is a translation of this chapter:—

1, 2. Zarathushtra asked Ahuramazda: O Ahuramazda! most munificent spirit, creator of the settlements supplied with creatures, righteous one! Which was the word, O Ahuramazda! that thou spakest unto me, (which was) before

<sup>1</sup> Literally, "by the cruel *Atash-mazda*" (Wrath, one of the demons).

<sup>2</sup> Or perhaps, "the liquor of Homa exhilarates."

<sup>3</sup> Literally, "by *Asha* who is carrying up."

the heavens, before the water, before the earth, before the animals, before the trees, before the fire, son of Ahuramazda, before the righteous man, before the demons and savage men (cannibals), before the whole material world, before all good things created by Mazda, that are of rightful origin?

3, 4. Then said Ahuramazda: This was the parts of the Ahuna-vairya, O Spitama Zarathushtra! which I spake unto thee, (which was) before the heavens, before the water, &c. (as before).

5. These my parts of the Ahuna-vairya, when recited without mistake (and) without mispronunciation, are equal, O Spitama Zarathushtra! to a hundred of the other principal stanzas (Gâthas), recited without mistake (and) without mispronunciation. Even recited with mistakes (and) mispronunciation (they are) equal to ten other principals.

6. And whoever, in this my world supplied with creatures, O Spitama Zarathushtra! shall recall (mentally) one part of the Ahuna-vairya, or in the course of recalling shall mutter it, or in the course of muttering shall chant it, or in the course of chanting prays to it,<sup>1</sup> his soul will I, who am Ahuramazda, carry all three times over the bridge to paradise (*Vahishtem ahîm*, "the best life," *Bahisht* in Pers.), [(Pâzand), to the best life, to the best righteousness, to the best luminaries.]

7. And whoever in this my world supplied with creatures, O Spitama Zarathushtra! takes off in muttering a part of the Ahuna-vairya, either a half, or a third, or a fourth, or a fifth of it, his soul will I, who am Ahuramazda, separate from paradise, to such a distance in width and breadth as the earth is, [(Pâzand) and the earth has the same width as breadth].

8. And I spake for myself this saying, about the heavenly

<sup>1</sup> Here the different ways of recital are mentioned; see p. 143. After the formula: *Yazamaide* (we worship, pray to) *Ahunem vairim* (the one prays to them (the verse, or hymn, being considered a being) with the formula: *Yazamaide* (we worship, pray to) *Ahunem vairim* (the Ahuna-vairya formula).

lord (*ahū*), and earthly master (*ratu*), before the creation of the heavens, before the water, before the earth, before the trees, before the creation of the four-footed animals, before the birth of the righteous biped man, before the sun-composed matter for the creation of the archangels (*Ameshaspentas*).

9. The more beneficent of my two Spirits<sup>1</sup> has produced, by speaking it, the whole rightful creation, which is, and was, and will be, through the operation of the actions of life towards Mazda.<sup>2</sup>

10. And this is the highest saying of those sayings which I have spoken, and do speak, and (which) are to be spoken; for the nature of this saying is such that if the whole material world had learned it, being preserved by reciting it, it would escape liability to destruction.

11. And this our saying I proclaimed, and repeated, and counted (the repetitions), as it is for every being for the sake of the righteousness which is best.

12. As he (who recites it) has here said that he has appointed it as heavenly lord (*ahū*) and earthly master (*ratu*), so he recognises him who is Ahuramazda as prior to the creatures, the first being the Mind. As he acknowledges it as the greatest of all things, so he acknowledges the creatures are (due) to it.

13. That the good beings are (works) of Mazda he shows by reciting the third phrase (beginning with) *rañ-hēush* ("of the good"). (With the words) *dazdā manāhō* ("the giver of mind") he acknowledges it (the Ahuna-vairya) from the first as the Mind. As (the word) *manāhō* thus makes it the producer for the Mind, he then makes it the heavenly lord of actions (*ahkyaothnanām ahīm*).

14. As he acknowledges it for the creatures through

<sup>1</sup> The two spirits united in Ahuramazda, as the one God, are *spektō mainyush*, "the beneficent spirit," and *anrō mainyush*, "the hurtful spirit."

<sup>2</sup> These words (*ahkyaothnanām an-hēush Mazdai*) are quoted from the second line of the Ahuna-vairya formula, and are again referred to in verses 13, 14.



Mazda, so (he does) this, that the creatures are his. (The phrase) *khshathrem Ahurāi* ("the dominion is for Ahura") acknowledges it as thy dominion, O Mazda! (The phrase) *dregubyō vāstārem* ("protector for the poor") acknowledges, as a friend to Spitama, the five phrases, the whole recital of the saying, the complete saying of Ahuramazda.

15. The most excellent Ahuramazda proclaimed the Ahuna-vairya, the Most-excellent, the Eternal, caused it to be repeated (after him). Owing to a pause Evil originated, but he restrained the Wicked One with this interdict: Neither our thoughts, nor sayings, nor intellects, nor creeds, nor words, nor deeds, nor creative ideas, nor souls, agree.

16. And this saying, uttered by Mazda, has three verses (lines), the four classes, the five chiefs, (and) a conclusion with liberality.<sup>1</sup> How (arose) its verses? (Through the words) well-thought, well-spoken, well-done.<sup>2</sup>

17. Through what classes? The priest, warrior, agriculturist, (and) artizan, through the whole duty pertaining to the righteous man, to think rightly, to speak rightly, to act rightly, to appoint a spiritual guide, (and) to fulfil religious duties, through which works the earthly settlements advance in righteousness.

18. Which are the chiefs? (Those) of the house, of the village, of the tribe, of the province, (and) Zarathushtra as the fifth in those countries which are distinct from the Zarathushtrian Ragha.<sup>3</sup> The Zarathushtrian Ragha has

<sup>1</sup> This is an allusion to the words *dregubyō vāstārem* "protector for the poor," in the last phrase of the Ahuna-vairya, which evidently imply liberality.

<sup>2</sup> These words, *humatem hūkhtem hvarshtem*, contain the fundamental principles of Zoroastrian morality, and are repeated habitually on many occasions.

<sup>3</sup> The word *Rajīd* is the ablative of a crude form *Raji*, a softer form of *Raghi*, which is a variant of *Ragha*

seems to have been used, as we find traces of more than one form of the name in Greek writings. That one form should be used here, and the other in the next phrase, is owing, no doubt, to the next phrase being a later addition to the text. It is also possible that the regular ablative of *Ragha*, which would be *Raghayād* or *Raghayāḍ*, might become *Rajīd* by the change of *aya* into *ai*, *ē*, *oi*, which change would probably occasion the softening of *gh* into *j*.

four chiefs. Which are its chiefs? (Those) of the house, of the village, of the tribe, (and) Zarathushtra as the fourth.

19. What is "well-thought"? The righteous original Mind. What is "well-spoken"? The munificent Word. What is "well-done"? (That done) by the praising creatures, first in righteousness.

20. Mazda proclaimed. What did he proclaim? The righteous (Ahuna-vairya) both spiritual and earthly. What was he who proclaimed the recital (of the Ahuna-vairya)? The best ruler. As what (did he proclaim it)? As true perfection, but not despotic authority (i.e., subject to the ruler).

### 3.—YASNA LVII.

This chapter is devoted to the praise of the angel Sraosha (Srosh), and is, therefore, called the Srosh Yasht. He is the personification of the whole divine worship of the Parsis. This Yasht is to be recited at the commencement of the night-time.

2. We worship (the angel) Srosh, the righteous, the beautiful, the victorious, who protects our territories, the true, the master of truth, who of Ahuramazda's creatures first worshipped Ahuramazda by means of arranging the sacred twigs (Barsom), who worshipped the Ameshaspentas (the archangels), who worshipped the two masters, the two creators<sup>1</sup> (*thwōreshtāra*) who create all things.

3. For his splendour and glory, for his power and victory, for his praying to the angels (in our behalf), I will worship him with an audible prayer and with the offering of consecrated water (*zaōthra*). May he come to help us, he, the victorious, righteous Srosh!

6. He who first arranged the bundle of sacred twigs (Barsom), that with three, that with five, that with seven, and that with nine stalks, those which were as long as to

<sup>1</sup> These are the two spirits *spēntō-mainyush* and *angrō-mainyush*, mentioned in the note to Yas. xix. 9.

go up to the knees, and those which went as far as the middle of the breast, (he arranged them) to worship, to praise, to satisfy, and to extol the archangels.

8. He who first sang the five Gâthas of the righteous Spitama Zarathushtra according to their stanzas and their sentences, distinguishing their high and low tones.

10. He who wounds after sunset with his drawn sword the cruel demon Aêshemô (*i.e.*, attack, rapine).

15-18. He who slays the demon of destruction (*dev-drukshsh*), who prevents the growth of nature, and murders its life. He who is the guardian and protector of the whole world here below.<sup>1</sup> He who, never slumbering, preserves by vigilance the creatures of Mazda. He who, never slumbering, protects by vigilance the creatures of Mazda. He who guards, with his sword drawn, the whole world supplied with creatures after sunset. He who never enjoyed sleep since the two spirits, the beneficent and the hurtful, created (the world); he is watching the territories of the good creation and fighting, day and night, against the Devas (demons) of Mazenderan.<sup>2</sup> He is never frightened nor runs away when struggling with the demons; but all the demons must flee from him and hide themselves in darkness.

21. He who has a palace with a thousand pillars erected on the highest summit of the mountain Alborz.<sup>3</sup> It has its own light from inside, and from outside it is decorated with stars. He whose victorious sword is the Ahunavairya formula, the Yasna of seven chapters (see p. 170), the victorious Fshûsha-prayer (Yas. lviii.), and all the sections of the Yasna.

24. He who walks, teaching the religion, round about

<sup>1</sup> In the original *fravôish* (see the same in Yt. x. 103), which has the same origin as the modern Persian *farâ*, *farâd*, "down, downwards." The Pahlavi translators (who have *frâj*, "forth, forwards") misunderstood this rare word.

<sup>2</sup> In the original *mâzanya*. These

Mazanian Devas, several times alluded to in the Zend-Avesta, are evidently the Divs of Mazenderan, so well known to the readers of the Shâhnâmah.

<sup>3</sup> In the Avesta *harô berezaiti* "the high mountain."

the world. Ahuramazda, Vohu-manô, Ashem-vahishtem, Khshathra-vairya, Spenta-Ârmaiti, Haurvatât, Ameretât,<sup>1</sup> the Ahuryan question, and the Ahuryan creed (i.e., their respective angels) believed in this religion.

25. Protect our two lives, that of the body and that of the soul, O Srosh! against death, against the attacks of evil spirits. &c.

#### XI.—VISPARAD.

The name Visparad (Av. *vîspê ratarô*) means "all chiefs, or heads." By this name a collection of prayers, composed of twenty-three chapters, is understood. They are written in the usual Avesta language, and bear a great resemblance, as regards their contents, to the first part of the later Yasna (chap. i.-xxvii.). They refer to the same ceremony, as does that part of the Yasna, viz., to the preparation of the sacred water, and the consecration of certain offerings, such as the sacred bread, the twigs of Homa, with a twig of the pomegranate-tree, and the juice obtained from them (called *Parahoma*), fruits, butter, hair, fresh milk, and flesh, which are carried round about the sacred fire, and after having been shown to it, are eaten by the priest, or by the man, in whose favour the ceremony is performed. These offerings, which are nothing but a remnant of the ancient Aryan sacrifices, so carefully preserved to this day by the Brahmans (see the fourth Essay), represent a meal, given to all the heads or chiefs (called *ratus*) of both the visible and invisible world, who are all severally invoked. In the first chapter of the Yasna, there are a good many more enumerated than in the first chapter of the Visparad. In the Yasna the enumeration of "the heads" begins with Ahuramazda and the archangels, while in the Visparad the invitation<sup>2</sup>

<sup>1</sup> The six names after that of Ahuramazda are those of the archangels.

<sup>2</sup> The formula is *nirædhayêmi haî-karayêmi*, "I invite and prepare for"

(I prepare a meal and invite to it). With *nirædhayêmi* compare the *nai-redya* of the Brahmans, i.e., the food given to the gods. The Brahmans

commences with the heads of the spiritual (*mainyava*) and terrestrial (*gaéthya*) world, the chiefs of all that is in the water, in the sky, born out of eggs, of what is walking on its face (quadrupeds), and of water crabs.<sup>1</sup> In this rough division of created living beings (of the good creation only) the whole animal kingdom is comprised. The primary type of each class is its respective *ratu* or chief. After the chiefs of the animals, the six chiefs of the year, or the six seasons,<sup>2</sup> are enumerated, which are now called Gahanbârs. These are believed to have been instituted by Ahuramazda in commemoration of the six periods, during which, according to the Zoroastrian doctrine, the world was created, and they are strictly observed by the Parsis to this day. The names of these six seasons are:—1, *Maidhyô-zaremya* (now 3d November); 2, *Maidhyô-shema* (now 2d January); 3, *Paitish-hahya* (now 18th March); 4, *Ayâthrema* (now 17th April); 5, *Maidhyâiryâ* (now 6th July); 6, *Hamaspahmaêdaya* (now 19th September), the season at which great expiatory sacrifices were offered for the growth of the whole creation<sup>3</sup> in the two last months of the year.<sup>4</sup>

After the six seasons, the chiefs of all the sacred prayers

begin all their ceremonies with the words, *aham karishye*, "I shall perform a ceremony."

<sup>1</sup> *Chaxraphâch*, "who follow (the species) *chanra*," Pers. *changra*, "a crab." That crabs are creatures of Ahuramazda, is reported by Plutarch; see p. 10.

<sup>2</sup> The ancient name for "season" was the word *ratu* itself, which is preserved in the corresponding Sanskrit *ritu* (the six seasons, as representatives of the Creator Prajâpati or Brahma, are often mentioned in the Vedic writings). But after the employment of this word in a more general sense, *yôre* was used for "season," being evidently identical with "year."

<sup>3</sup> This the name implies, and also its

epithet *aretô-kerethana*, "killer of enemies," by which animals of the bad creation, as frogs, lizards, serpents, are to be understood. In the Bundahish this season is said to be about the vernal equinox, while *Maidhyâiryâ* is made to correspond with midwinter, and *Maidhyô-shema* with midsummer; but since the disuse of intercalary months, the season-festivals have receded to the dates given in the text according to the Indian Parsi reckoning, or thirty days further back according to the Persian Parsis.

<sup>4</sup> In the first period heaven was created, in the second the waters, in the third the earth, in the fourth the trees, in the fifth the animals, and in the sixth man.

ch are believed to be angels), including more especially (whi Gâthas, are invited, together with the female spirits the (ia), "who give abundance of all things, and especially (gherity;" also Ardvi Sûra Anâhita (the heavenly water, post the Abân Yasht), the mountains, the angels Behram, see ira, Râma-qâstar (presiding over food), the ruler of the Mithra, the Zarathushtrêtema (supreme highpriest or cour âr-i-Dastûrân), &c.

After this general invitation of the spirits of all orders A come to the meal prepared for them, the water and Bar-to c (sacred twigs) are presented to them as a welcome som (p. ii.). Several other invocations follow (chap. iii.). The (cha of priest, who superintends the whole ceremony, the chief ta (called *Hota* in the Vedas), orders his subordinate Zao st *Rathwi* (now *Raspi*, *Adhvaryu* in the Vedas) to sum-prie a the different orders of priests, the representatives of mol three castes (priests, warriors, cultivators), the heads of the ises, villages, towns, and districts, the ladies of houses, hor er respectable women, &c. Very likely all chiefs of the oth nian society of a whole district were, if possible, obliged Ira be present at the time of the celebration of the Gahan-to s, for which the Visparad seems to be particularly in-bâ ided, and on which occasions it must be used even now. ter This whole assembly then praises all good things (chap. iv.), after which the chief priest (Zaota) says, that he is the praiser and worshipper of Ahuramazda and the ar changels, and that he is worshipping them with words an d ceremonies (chap. v., vi.). Then the members of the co ngregation invoke several spirits, as Sraosha, Mithra, &c. (chap. vii.).

(c After these introductory prayers, the principal parts of the meal, Homa with a branch of a pomogranate tree, but-th r, fresh milk, bread, fruits, and flesh, are consecrated and te esented to the chiefs of the whole creation (chaps. ix.-xii.). p After the whole meal has been offered in a solemn way, At e ritual concludes with a series of prayers and invoca-th ns, in which, however, nothing remarkable occurs. tic

## XII.—YASHTS.

The name Yasht (*yēshti*, “worship by prayers and sacrifices”) is applied to certain collections of prayer and praise, of which there are twenty extant, which have been collected and published for the first time in Westergaard’s edition of the Zend-Avesta (pp. 143–293). Their chief difference from the prayers of the Yasna and Visparad is, that each of them is devoted to the praise and worship of one divine being only, or of a certain limited class of divine beings, as Ahuramazda, the archangels (*Amshaspends*), the heavenly water *Ardvi Sûra Anâhita*, the sun (*Mithra*), the star *Tishtrya*, the *Fravashis*, &c., whereas in the Yasna and Visparad all these beings are invoked promiscuously. The majority of these beings are called *Yazatas*<sup>1</sup> (now *Izads*) or angels.

The devotee endeavours, by an enumeration of all the glorious feats achieved by the particular angel, and the miracles wrought by him, to induce him to come and enjoy the meal which is prepared for him, and then to bestow such a blessing upon the present worshipper, as had been bestowed by the angel upon his devotees in ancient times.

These praises are often highly poetical, and on close inquiry we find they really contain, in several cases, metrical verses. They are to be traced to the songs of the Median bards, who are mentioned by Greek historians, and were the primary sources of the legends contained in the *Shâhnâmâh*. For the legendary history of the ancient Iranians, and especially for a critical inquiry into the celebrated *Shâhnâmâh*, the Yashts are the most important part of the Zend-Avesta.

In the following pages a brief summary of them is given, and occasionally some extracts are translated from the more interesting parts.

<sup>1</sup> Corresponding to the Vedic *Yajata*, “a being which deserves worship.” The modern Persian *Yazdân*, “God,” is the plural of this word *Yazata*.

## I. HORMAZD YASHT.

Zarathushtra asked Ahuramazda for the most effectual spell (*māthra*) to guard against the influence of evil spirits. He was answered by the Supremo Spirit, that the utterance of the different names of Ahuramazda protects best from evil. Thereupon Zarathushtra begged Ahuramazda to communicate to him these names. Ahuramazda then enumerates twenty names. The first, for instance, is *ahmi*, "I am;" the fourth, *asha-rahishtha*, "the best righteousness" (the name of the archangel Ardibahisht); the sixth, "I am the wisdom;" the eighth, "I am the knowledge;" the twelfth, *ahura*, "living;" the twentieth, "I am who I am,"<sup>1</sup> Mazda" (*ahmi yađ ahmi mazdāo*). Ahuramazda says then further: "If you call me by day or at night by these names, I will come to assist and help you, the angel Srosh will then come to assist and help you, the spirits of the waters and the trees, and the spirits of deceased righteous men will come to assist you." For the utter defeat of the evil spirits, bad men, sorcerers, Paris<sup>2</sup> (*pairika*), &c., a series of other names of Ahuramazda are suggested to Zarathushtra, such as protector, guardian, spirit, the holiest, the best fire-priest, &c.

## 2. HAPTÂN, ARDIBAHISHT, AND KHORDÂD YASHTS.

In the *Haptân Yasht* (i.e., the praise of the seven supreme spirits) Ahuramazda and the six archangels, who constitute the celestial council, are invoked. The greater part of it is of no particular interest. At the end (*Yt. ii. 11*) there is a short spell, such as we find now and then in the Zend-Avesta. It is composed of short verses, each consisting of six or seven syllables, in the following manner:—

<sup>1</sup> Compare the explanation of the name *Jehovah*, as given in Exod. lii. 14; *ehyeh asher ehyeh*, "I am who I am."

<sup>2</sup> The Paris, i.e., fairies, so well

known to the readers of modern Persian poetry, are evil spirits in the Zend-Avesta, because they seduce men by their beauty.



Yātu	zi	Zarathushtra,	vanad	dalvō	marshō
may he come	then	Zarathushtra,	may he destroy	the devils	and bad men
Kōr	nmanahē,	bādha	Spitama	Zarathushtra!	
who (are)	in the house,	soon	Spitama	Zarathushtra!	
Vīspa	druksh	jānāitē,	vīspa	druksh	nāshāitē,
every	evil spirit	is slain,	every	evil spirit	goes away,
Yatha	haonaoiti		aēshām	vachām.	
when	he hears		these	words.	

In the *Ardibahisht Yasht*, Ahuramazda requests Zaratushtra to protect and promote the *asha vahishta* (now *Ardibahisht*), "the best righteousness," by praising, invoking, inviting (to sacrificial meals), worshipping, singing, &c., in order to keep up the splendour and light of the luminaries, which is indispensable for the growth of the good creation.

Zarathushtra is ready to obey the divine command, but he first wants to know the appropriate words which would have the effect proposed by Ahuramazda. The chief *māthra* for this purpose is the *Airyēmā ishyō* prayer (*Yas. liv.*).<sup>1</sup> Some spells follow, which are intended to remove diseases and evils of every kind, like the spells found in the *Atharvaveda*, and those used down to the present time by wizards in Europe, as, for instance, "Go away, diseases! Go away, death! Go away, ye devils!" &c.

Then the killing of the "serpent seed" (*azhi-chithra*), i.e., all noxious creatures, such as wolves, frogs, mice, ants, snakes, &c., which are believed to be the mere disguises of evil spirits, is enjoined as meritorious, and contributing largely towards the growth of nature and preservation of light, which are both represented by the archangel *Ardibahisht*. The last sentences of this *Yasht* occur also in *Vend. viii. 21*.

The *Khordād Yasht* is devoted to the archangel *Khordād* (*Haurvatād* in the *Avesta*), which name signifies "completeness, wholesomeness, health." Ahuramazda says to Zaratushtra: "I created the *Haurvatāds* for the righteous men, and aids so that the archangels come to help them."

<sup>1</sup> Addressed to *Airyama*, an angel men, and in possession of numerous who is a friend and assistant of pious resources.



then all its shores are widened. This heavenly fountain has a thousand springs and a thousand canals, each of them forty days' journey long. Thence a channel goes through all the seven *kêshvars*, or regions of the earth, conveying everywhere pure celestial water. She was created by Ahuramazda himself for the benefit of the house, village, town, and country.

iii. Her chariot is drawn by four white horses, which defeat all the devils.

From the fifth section, nearly to the end, all the praises which Anâhita has received, and the rewards which she has granted to her devotees, are enumerated.

v. Ahuramazda himself is said to have worshipped her, in order to secure her assistance in inducing Zarathushtra to become his prophet. She readily granted his request.

vi. *Haoshyanha* (*Hôshang* in the *Shâhnâmah*) sacrificed to her a hundred horses, a thousand cows, and ten thousand young animals. She gave him strength to conquer all the demons and men, and to establish an empire.

vii. *Yima Khshaita* (*Jamshêd*) asked the same blessing from her which she readily granted, while she refused (viii.) to grant *Azhi dahâka's* (*Zohak*, an incarnation of the devil) prayer for strength to kill all the men on the surface of the earth. (ix.) But she assisted *Thraëtaona* (*Frêdûn*), who had worshipped her also, to destroy this tyrant. Besides these heroes, a good many others are mentioned as worshippers of Anâhita, such as *Kava Us* (*Kai Kavus* in the *Shâhnâmah*), *Kava Husrava* (*Kai Khusrô*), &c. The example set by Ahuramazda himself and the great heroes and sages of Iranian antiquity, of worshipping Anâhita in order to obtain blessings from her, was followed, of course, by Zarathushtra and his royal disciple *Kava Vîstâspa* (*Kai Gushtâsp* in *Sh.*), who are always represented as having respected the ancient forms of worship.

In sections xxi. and xxx. two short hymns are preserved, on the recital of which Anâhita was expected to appear. The first is ascribed to Ahuramazda himself. It commences as follows:—

<i>Aidhi</i> come	<i>paite</i> before (me)	<i>ara-jana,</i> come down,
<i>Ardrisura</i> <i>Arduisur</i>		<i>Audhiti!</i> <i>Anshita!</i>
<i>kacha</i> from	<i>aragbēd</i> yonder	<i>starebyd</i> stars
<i>ari zdm</i> on to the earth		<i>Ahura Jhdtdm.</i> created by Ahuramazda.
<i>Thwām</i> Thee	<i>zardōst</i> shall worship	<i>aurdōghēd</i> the handy
<i>ahurdōghēd</i> <sup>1</sup> lords		<i>danhurpatōyēd,</i> the rulers of countries,
<i>puthrisōghēd</i> sons		<i>danhurpatindm</i> of the rulers of countries.

## 4. KHURSHED AND MAH YASHTS.

The first of these Yashts is devoted to the sun, which is called in the Avesta *hrare khshaitia*, "sun the king" (preserved in the modern Persian *khurshēd*, "sun"); the second is devoted to the moon, called *māōh* (in modern Persian *māh*).

The prayer addressed to the sun commences as follows:—

"We worship the king sun, the immortal, brilliant. When he burns with his rays, then all the heavenly spirits rise by hundreds and by thousands to spread his splendour, to send it down to the earth, created by Ahuramazda, for protecting the cultivated fields (*gathāo*) and their bodies.<sup>2</sup> When the sun rises, then he purifies the earth, created by Ahuramazda, he purifies the flowing water, as well as that of springs and lakes, he purifies all the creatures of the beneficent spirit. As long as the sun has not risen, all the demons are endeavouring to spread havoc throughout the

<sup>1</sup> It is nom. pl. From this passage one may clearly see that *ahura* is not a title confined to the Supreme Being, but can be applied to men also. The same is the case with the Hebrew word *elohim*, "God," which is now and then used in the sense of "judges," Exod. xxi. 6 (according to the ancient Chaldaic translator Onkelos), and in that of "kings" (see Ps. lxxxii. 2, 6).

<sup>2</sup> In this passage, as well as in many others in the Yashts and the Vendidad, some interpolations have been made in later times to illustrate phrases which were considered hardly intelligible. Thus, for instance, *hām-bīrayēti* (*anbāstān*, "to fill" in Pers.), "they carry everywhere," is explained by *nīpdayēti*, "they make pass down (everywhere)."

seven regions of the earth, and none<sup>1</sup> of the heavenly spirits withstands and slays them, whilst all the living creation is drowned in sleep."

At the end the conjunction of sun and moon is particularly mentioned as the luckiest of all conjunctions. The word for "conjunction," *hakhedhrem*, is of particular interest, because it is preserved in the modern Persian *akhtar*, "star," whose original meaning "conjunction" may still be found in some phrases, such as *akhtar-i-dānish*, "Jupiter and Mercury" (literally, the conjunction foreboding wisdom).

In the Māh Yasht the moon is invoked by the epithet *gaochithra*, which means "cow-faced." All "the immortal benefactors (archangels) rise and spread the moonlight over the surface of the earth created by Ahuramazda, then the light of the moon shines through the tops of the golden-coloured trees; and gold-like it rises from the earth (*i.e.*, it is reflected by her)." <sup>2</sup> The new moon and the full moon are especially alluded to.

#### 5. TĪR AND GŌSH YASHTS.

The Tīr Yasht is devoted to the praise of the star *Tishtrya*, "Mercury" (*tashtar* in Parsi, *tīr* in modern Pers.). He is called the giver of wealth (*bakhta shōithrahē*); his lustre is red, and of great beauty. His most significant epithet is *afsh-chithra*, "waterfaced" (of one and the same nature with the water), because he brings the waters from the celestial ocean, Vouru-kasha, down on the earth to fertilise the soil. He discharges this duty, which is assigned to him, with the utmost quickness, being "as swift as the river Tighrish, which has the swiftness of an arrow, and is the swiftest of all Aryan (rivers) when it falls from the

<sup>1</sup> This seems to be in contradiction to the Srosh Yasht, where Srosh is said to fight at night-time against the evil spirits. But one has to bear in mind that Srosh is not one of the *Yazatas*, or angels, but of a higher

order; he is the representative of the religion itself; if it were not for him the world would fall a prey to the demons during the night-time.

<sup>2</sup> The reflection of moonlight is called *paitiditi*, "what looks against."

*Khshaotha* mountain down to the *Qanvat* mountain." (Yt. viii. 6.)

He defeats and expels the fairies (*pairika* = *pari* in Pers.), who "fall as star-worms (*i.e.*, glow-worms) between earth and heaven into the sea Vouru-kasha (to prevent the waters from coming out)." But Tishtrya enters this sea in the shape of a horse, and by swelling it, makes it overflow its shores, and so carries its waters, as showers, over the "seven regions of the earth."

His worship was compulsory at the time of a drought; for unless the prayers of men were addressed to him, he was powerless to defeat the evil spirits, who kept back the waters in the sea. If men invoke him, says he, as they invoke other angels, then he proceeds from his magnificent palace to the Vouru-kasha. He steps into the sea in the shape of a red horse with yellow ears. There the Deva *Apaooshd*, in the shape of a black horse with black ears and tail, encounters him. Both fight for three days and nights; at length he is defeated by the Deva. Tishtrya then leaves the sea, crying aloud: "I am lost, the waters are lost, the trees are lost, the Mazdayasnian religion is destroyed. Men do not worship me as they worship other angels. If they would worship me, I would gain the strength of ten horses, ten camels, ten oxen, ten mountains, ten navigable rivers." When men then come to aid him by their prayers, and consequently his strength increases, he descends for a second time into the sea, attacks the Deva again, and defeats him. After having conquered him, he proclaims the victory, gained by him, to the whole good creation. He makes the waters of the sea then flow over its borders, and fertilises the soil. In the midst of the sea there is a mountain called *Hendva* (very likely the Hindu-kush range of mountains is to be understood), over which the clouds gather together. The winds carry them rapidly off, and they then discharge their watery load upon the thirsty and parched soil.

The Gôsh Yasht is devoted to a female spirit who is

called here *Drvâspa*, i.e., one who keeps horses in health. The name *Gosh*, "cow," which was given her in after times, refers to *gēush urvâ*, the universal soul by which all living beings of the good creation are animated. From the terms in which *Drvâspa* is spoken of in this *Yasht*, she was believed to preserve the life of the good animals. In heaven she represents the Milky-way, and in this respect is described as having many spies (eyes), having light of her own, having a far way, and a long constellation (*dareghô-hakhedhrayana*).

She was worshipped by the heroes of antiquity, such as *Haoshyan̄ha Paradhâta* (Hoshang the Peshdadian in the *Shâhnâmah*), *Yima* (Jamshêd), *Thraëtaona* (Frêdûn), *Kava Vîshâtâspa*, *Zarathushtra* himself, &c., and different favours were asked of her, such as, to give strength for defeating enemies, to rid the creation from the evils of heat and cold, to propagate the good religion, &c.

#### 6. MIHIR YASHT.

In this long *Yasht*, which comprises thirty-five sections (146 verses in Wester.), the angel presiding over, and directing the course of the sun, who was called *Mithra*, "friend" (*mihir* in Persian), is invoked and praised. His worship was widely spread, not only in ancient Persia itself, but far beyond its frontiers in Asia Minor, and even in Greece and Rome.

In the first section of this *Yasht*, *Ahuramazda* says to *Spitamâ Zarathushtra*: "I created *Mithra*, who rules over large fields (*vouru-gaoyaoitish*), to be of the same rank and dignity (as far as worship is concerned) as I myself am. The wretch who belies *Mithra*,<sup>1</sup> spoils the whole country. Therefore, never break a promise, neither that contracted with a fellow-religionist, nor that with an infidel. *Mithra* gives those who do not belie him, swift horses; the fire,

<sup>1</sup> *Mithra* has several meanings, viz., "angel of the sun, sun, friend," and "promise, contract." Promise-break-

ing, or lying, or not paying debts which have been contracted, is called *Mithrô-drukhsh*, "belying *Mithra*."

Ahuramazda's son, leads such men on the straightest way, the Frohars (Fravashis) give them children of superior qualities."

Near the end of the first section there is a short hymn by which Ahuramazda is said to call him. It consists of verses, each of about eight syllables, and commences as follows:—

<i>dcha</i>	<i>nō</i>	<i>jamydē</i>	<i>araphē,</i>	<i>dcha</i>	<i>nō</i>	<i>jamydē</i>	<i>raranhē,</i>
Hither	to us	may come	to help,	hither	to us	may come	to face
							(before us),
<i>dcha</i>	<i>nō</i>	<i>jamydē</i>	<i>rānaphē, &amp;c.</i>				
hither	to us	may come	to joy, &c.				
<i>uahrō</i>	<i>awithrō</i>	<i>yaenō,</i>	<i>rahyō,</i>	<i>anairidruktō,</i>			
the strong	conqueror	deserving	deserving praise,	not to be belied,			
		worship,					
<i>stepem</i>	<i>ā</i>	<i>anuhē</i>	<i>astraitē,</i>				
all	in	the life	supplied with bodies (i.e., in the creation),				
<i>Mithrō</i>		<i>yō</i>	<i>rouru-gaoyaoitish.</i>				
Mithra		who	rules over large fields.				

"Mithra, who always speaks the truth, has a thousand ears, ten thousand eyes, and is always watching, without falling asleep, over the welfare of the creation" (ver. 7).

"He, first of the celestial spirits, crosses the mountain *Harō-berczaiti* (Alborz, the supposed centre of the world) on its eastern side, where the immortal sun with his swift horses is stationed; he first, covered with gold, reaches the summits of that mountain, and thence overlooks the whole of Iran. Through him the rulers build their high fortresses, through him the high mountains, with their many pasturages, produce food for the animals, through him the deep wells have abundance of waters, through him the large navigable rivers run swiftly through *Aish-kata*,<sup>1</sup> *Pouruta* (Parthia, *Parthava* in the cuneiform inscriptions), *Mouru* (Marv), *Harōyā* (Herat), *Gau Sughdha* (*Sogdiana*, Samarkand), and *Qādirizem* (Khownaresmia). He brings light to all the seven regions (the whole earth); victory resounds in the ears of those who, by their know-

<sup>1</sup> A locality not yet identified.



ledge of the appropriate prayers and rites, continuously worship him with sacrifices." (Yt. x. 13-16).

He protects those who do not break their promises when in distress and misery; but inflicts severe punishments upon those who sin against him by lying and promise-breaking; he makes their arms and feet lame, their eyes blind, their ears deaf (ver. 23). The same idea is embodied in the short hymn which forms the 11th section (vers. 47-49). The verses consist of eight syllables, as in the following specimen:—

<i>āad</i>	<i>yaḍ</i>	<i>Mithrō</i>	<i>fravazaiti</i>	<i>avi</i>	<i>haēnayāo</i>	<i>khṛvīshyēitīsh,</i>
Then	when	Mithra	drives	in	the two armies	ready for battle,
<i>avi</i>	<i>hām-yanta</i>	<i>rasmaoyō</i>		<i>añtare</i>	<i>dañhu-pāperetānē,</i>	
against	they encounter	in two battle lines		in order	for the country	
(each other)					to fight,	
<i>athra</i>	<i>narām</i>	<i>mithrō-drujām</i>	<i>apāsh</i>	<i>gavō</i>	<i>darezayēiti,</i>	
then	of the men	who break	away	the hand	he binds,	
		promise				
	<i>pairi</i>	<i>daēma</i>		<i>vārayēiti, &amp;c.</i>		
	round	the face		he covers, &c.		

i.e., at the time of a battle taking place between two hostile armies, and both being arrayed in battle lines against each other, in order to fight for a country, Mithra drives in his chariot to the battlefield, and punishes all those who were formerly sinning against him by breaking promises; he causes some to be made prisoners, and dooms others to lose their eyes, or their feet, or their ears.

The residence of this mighty angel, the punisher of rascals and scoundrels, is on the mountain *Harō-berezaiti* (Alborz), where Ahuramazda himself has built a palace for him, where is "no night, no darkness, no cold wind, nor hot, no smoke, no putrification, no fogs," which is the model of an Iranian paradise (ver. 50).

All the demons (*devas*) flee from him when he, as the ruler of the whole earth, drives in his chariot on her right side. On his right side he is followed by *Šraosha*, the angel ruling over the whole of the divine service, and by *Rashnu razishta* (Rashnu rāst), the angel of justice, and the spirits of the waters, trees, &c. (vers. 100, 101).

In verse 104 mention is made of the eastern and western Hindus (*hīndvā = sindhavas*, i.e., the (seven) rivers in the Vedas, the ancient name of India).

Ahuramazda paid his respects to him. He drives out from paradise (*garōdemāna*) in a splendid chariot, drawn by four white horses. He carries with him weapons of all kinds for the destruction of the Devas; among them is the *vazra*,<sup>1</sup> the most powerful.

#### 7. ŚROSH HADOKHT AND RASHNU YASHTS.

The former Yasht, which is now particularly used at the time of initiating priests (chiefly of the lower grade, the Herbad) into their office, is dedicated to the angel Sraosha, of whom we have already given an account (see p. 189). An analysis of this Yasht would, therefore, afford no particular interest.

In the Rashnu Yasht the angel *Rashnu razishta*, "the rightest righteousness," who is believed to preside over the eternal laws of nature, as well as morality (corresponding to the idea of *Themis* among the ancient Greeks), is invoked and worshipped. He is everywhere, and represents, to a certain extent, the omnipresence of the divine being. He is particularly distinguished by firmness and the greatest hatred of disorder and immorality of every kind. His devotee, in paying reverence to him, by placing various sweet fruits and oil before the sacred fire, invokes and praises him wherever he may be, whether in one of the seven regions (*karshvare*), or in different parts of the sea *Vouru-kasha* (the ocean surrounding the earth), either on the large tree, bearing all kinds of fruits at the same time, which is planted in its middle, or on its shores, or in its depths. He is further praised whether he be on the ends of the earth, or on the celestial mountain *Harō-berezaiti* (Alborz), or in one of the stars, such as

<sup>1</sup> *Gurz*, "a club, battleaxe," in "thunderbolt," in the Vedas, where Persian is identical with *vajra*, it is Indra's weapon.

Churl's Wain (Ursa major) called *Haptōiriñg*,<sup>1</sup> or in the water stars, or vegetation stars, or in the moon, or sun, or in the luminaries which were from the beginning (*anaghra raocháo*), or in paradise.

#### 8. FRAVARDIN YASHT.

This Yasht, comprising thirty-one chapters, which are divided into 158 verses, is the longest of all. It is dedicated to the praise of the Frohars, *Fravashi* in the Avesta (preserved in the name *Phraortes*, which is *Fravartish* in the ancient Persian of the cuneiform inscriptions), which means "protector." These Frohars or protectors, who are numberless, are believed to be angels, stationed everywhere by Ahuramazda for keeping the good creation in order, preserving it, and guarding it against the constant attacks of fiendish powers. Every being of the good creation, whether living, or deceased, or still unborn, has its own Fravashi or guardian angel who has existed from the beginning. Hence they are a kind of prototypes, and may be best compared to the "ideas" of Plato who supposed everything to have a double existence, first in idea, secondly in reality.<sup>2</sup> Originally the Fravashis represented

<sup>1</sup> In modern Persian *haftwarang*. This word is highly interesting from its identity with the ancient Vedic and Greek names of the same constellation. The original form in the Vedas is *ṛikṣha*, "a bear" (which is found only once in the hymns of the Rigveda, i. 24, 10) = Greek *arktos*. According to an account in the Shatapatha Brāhmaṇa, ii. 1, 2, 4 (second part of the white Yajurveda) this name was changed afterwards into that of *Sapta ṛiṣṭayak*, "the seven Rishis," by which name the stars of Ursa major are called in the later Vedic hymns (see Rigveda x. 82, 2, Atharvaveda vi. 40, 1) and in the classical Sanskrit writings. The sounds of *ṛikṣha*, "bear," and *ṛiṣṭi*, "seer, prophet," were so near to one another, that at the time when they

commenced to deify those great founders of Brahmanism, nothing was more natural than to assign to them a place in the sky, and make them one of the brightest and most beautiful constellations. In the Iranian languages, however, the old name "the seven bears" was faithfully preserved.

<sup>2</sup> The ideas are the models (paradeigmata) of everything existing; the realities (or, according to Plato, non-realities, because only the ideas have a real existence according to his doctrine) being only imitations thereof. The ideas are unborn, eternal, invisible, imperishable, but their imitations, the substances, are subject to all changes. See Parmenides, p. 132, d. Steph. Timæus., 48, c. 52 a. According to Aristotle (Metaphysics, i.

only the departed souls of ancestors, comparable to the *pitaras*, "fathers," of the Brahmans, and the *Manes* of the Romans. The following extracts are translated from the Fravardin Yasht:—

1-7. Ahuramazda spoke to Spítama Zarathushtra: To thee alone I shall tell the power and strength, glory, usefulness, and happiness of the holy guardian-angels, the strong and victorious, O righteous Spítama Zarathushtra! how they come to help me, [(Zend) how they give me assistance]. By means of their splendour and glory I uphold the sky which is shining so beautifully, and which touches and surrounds this earth;<sup>1</sup> it resembles a bird which is ordered by God to stand still there; it is high as a tree, wide-stretched, iron-bodied, having its own light in the three worlds (*thrishra*); on which (the sky) Ahuramazda, together with Mithra, Rashnu, and Spenta Armaiti, puts a garment decked with stars, and made by God in such a way that nobody can see the ends of its parts.

By means of their splendour and glory, I uphold the high, strong Anâhita (the celestial water) with bridges, the salutary, who drives away the demons, who has the true faith, and is to be worshipped in the world, and to be praised in the world; the righteous who furthers life, the righteous who increases wealth, the righteous who increases property, the righteous who makes the fields thrive, the righteous who makes the countries thrive; who purifies the seed of all males, who purifies the wombs of all females to make them fit for conception, who makes all pregnant females bear fine offspring, who provides females at the right time with milk; the praised, the far-renowned, who is as large as all the waters which flow over the earth, who runs with might from the celestial heights into the sea

9, 2), Plato imagined as many "ideas" as there are things really existing. Such celestial, or invisible, prototypes of terrestrial things are mentioned also in the Bible; see Heb. ix. 23; Exod. xxv. 9, 40.

<sup>1</sup> *Datdra* would be according to Sanskrit the first person dual, but this meaning does not agree with the structure of the sentence; it is evidently put for *dataiti va*, "it is for both."

Vouru-kasha. All its shores are then overflowing from its very centre, when those waters fall into it, when the high, strong Anâhita pours them forth into their channels. She has a thousand springs, a thousand channels; each of these springs and each of these channels is of the circuit of a forty days' journey for a well-mounted messenger.

11. By means of their splendour and glory, I keep, O Zarathushtra! the embryos alive in the pregnant females, to be formed out of a formless inanimate mass, to obtain a living soul, bones, form, consistency, growth of the faculty of walking, and speaking.

12. If the strong guardian-angels of the righteous would not give me assistance, then cattle and men, the two best of the hundred classes of beings, would no longer exist for me; then would commence the devil's power, the devil's reign, the whole living creation would belong to the devil.

13. Between earth and heaven may the devilish spirit take up his residence! [(Zend) between earth and heaven may the devil reside!]; but he (the devil) will not be able to destroy entirely (the influence) of the beneficent spirit (Ahuramazda).

14. By means of their splendour and glory, the waters flow straight forward in inexhaustible sources; by means of their splendour and glory, trees grow out of the earth; by means of their splendour and glory, the winds blow, carrying with them vapours from inexhaustible sources.

15. By means of their splendour and glory, the females are getting with children; by means of their splendour and glory, they produce good offspring; by means of their splendour and glory, there will be descendants.

16. By means of their splendour and glory, that ingenious man (Zarathushtra), who spoke such good words, who was the source of wisdom, who was born before Gotama<sup>1</sup> had such intercourse (with God, obtained revela-

<sup>1</sup> *Gaotema* (in the original) is the *Gautama*. That Buddhism existed at proper name of Buddha, the founder of Buddhism. Its Sanskrit form is

tion). By means of their splendour and glory, the sun goes on his path; by means of their splendour and glory, the moon goes on her path; by means of their splendour and glory, the stars go on their path.

17. These guardian-angels of the righteous give great assistance in great battles (to be fought against the devilish empire). The guardian-angels of the righteous among the believers in the old religion, or those of the prophets (*Saoshyañtô*) to come, for making perpetuation of life, are the strongest of all; then the guardian-angels of the living righteous men are stronger than those of the dead.

18. When a man living, who is the ruler over all the estates of a country, supports well the guardian-angels of the righteous, then each of his dominions will be well populated [(Zend) who supports well your good friend (the sun, *mîthra*) with his far-extended dominions, and the probity which is protecting and sheltering estates].

19. Thus I tell thee, holy Spitama! the power, strength, glory, support, and delight of the strong, victorious guardian-angels of the righteous, as they come to assist me, [(Zend) as the strong guardian-angels of the righteous bring me assistance].

20. Ahuramazda said to Spitama Zarathushtra: When in this world, O Spitama Zarathushtra! thou hast to pass mischief-bringing, bad, baneful ways, and thy life is threatened, then shalt thou recite these words, [(Zend) then shalt thou speak these victorious words, O Zarathushtra!]:

21. I praise, invoke, and extol the good, strong, beneficent, guardian-angels of the righteous. We praise those who are in the houses, those who are in the villages, those who are in the towns, those who are in the countries, those who are in the Zoroastrian communities, those of the present, those of the past, those of the future righteous, all those invoked in countries where invocation is practised.

22. Who uphold heaven, who uphold water, who uphold earth, who uphold nature, &c.

49, 50. We worship the good, strong, beneficent, guardian-

angels of the righteous, who come to the village in the season called Hamaspathmaêda. Then they roam about there during ten nights, wishing to learn what assistance they might obtain, saying: Who will praise us? who will worship (us)? who will adore (us)? who will pray (to us)? who will satisfy (us) with milk and clothes in his hand, with a prayer for righteousness? whom of us will he call here? whose soul is to worship you? To whom of us will he give that offering in order to enjoy imperishable food for ever and ever?

51, 52. Then the man who worships them with milk in his hand, and with clothes, and the prayer for righteousness, upon him the pleased (with this sacrifice), favourable, not-hurting, strong guardian-angels of the righteous bestow blessings. In this house (where they are worshipped in such a way) there will be abundance of cows and of men (posterity); there will be a swift horse and a well-fastened carriage; there will be found a prudent man who will worship us (in future) with milk and clothes in his hand and with the prayer for righteousness.

82-84. We worship the good, strong, beneficent guardian-angels of the righteous, those of the immortal benefactors (Ameshaspentas), the rulers with their watchful eyes, the high, powerful, swift, living ones of everlasting truth. All seven are of the same mind, speak the same words, perform the same actions; [(Zend) they have the same mind, the same words, the same action, and the same master and ruler, the Creator Ahuramazda]. One looks into the soul of the other, considering about good thoughts, considering about good words, considering about good deeds, considering about the best life, that the prayer may go up to their brightly shining paths.

85. We worship the good, strong, beneficent guardian-angels, that of the blazing, beneficent, penetrating fire, and that of Sraosha, the righteous, swift, self-speaking, swiftly-running, the living, and that of Nairyôsanha (the angel).

86. That of the rightest righteousness (*Rashnu razishta*),

that of Mithra with his far-extended dominions, that of the holy word (*Māthra speñta*), that of the day, that of water, that of earth, that of the trees, that of nature, that of existence, that of the two rightéous worlds (visible and invisible, earthly and spiritual).

87. We worship the guardian-angel of Gayô-marathan (Gayomard, Kayomars, the Adam or Manu of the Iranians), the righteous, who first listened to Ahuramazda's thoughts and sayings; out of whose body he (Ahuramazda) formed the central mass (*nâfô*, "navel")<sup>1</sup> of the Aryan countries, the surface of the Aryan countries.

88-94. We worship the rule and the guardian-angel of Zarathushtra Spitama, who first thought good thoughts, who first spoke good words, who first performed good actions, who was the first priest, the first warrior, the first cultivator of the soil, the first prophet, the first who was inspired, the first who has given (to mankind) nature and truth and words, and hearing of words, and wealth and all good, created by Mazda, of rightful appearance. Who first made turning the wheel among gods and men,<sup>2</sup> who first was praising the rightfulness of the living creation, and destroying idolatry, who confessed the Zarathushtrian worship of Mazda, the religion of Ahura opposed to the demons. Who first spoke the word opposed to the demons,<sup>3</sup> being the religion of Ahura in the animated creation, who first promulgated the word opposed to the demons, being the religion of Ahura in the animated creation. Who first spoke the whole of what is given by the demons in the animated creation, and what is neither to be worshipped nor invoked (it is profane), that is the strong, blessed, old religion of the countries (the ante-Zoroastrian, Deva religion).<sup>4</sup> Through whom the whole true and revealed word

<sup>1</sup> Compare the Greek appellation of Delphi: *Omphale gês*, "navel of the earth," i.e., its centre.

<sup>2</sup> This is a Buddhistic expression, meaning "established and propagated the good religion."

<sup>3</sup> That is to say, the Vendidad.

<sup>4</sup> This means that Zarathushtra is the originator of all religious thoughts, both those current after, and those current before his time.



## FRAVARDIN YASHT.

was heard, which is the life and guidance of the world, the praises of the righteousness<sup>1</sup> which is the greatest, best, and most excellent, and the promulgation of the best religion of those existing. Whom all Ameshaspentas, together with the Sun, worship with believing inquiry in the mind, for the duration of life, as the patron spirit and religious preceptor of the world, as praiser of the righteousness which is the greatest, best, and most excellent, and the promulgator of the best religion of those existing. Through his knowledge and speech the waters and trees become desirous of growing; through his knowledge and speech all beings, created by the beneficent Spirit, are uttering words of happiness. For our welfare the fire-priest (*āthrava*), Spitama Zarathushtra, was born, he offered sacrifice for us, and arranged the holy twigs. Thus comes forth from the waters (*i.e.*, from its source) the good religion of the Mazdayasnians, spreading over all the seven regions of the earth.

95. There the friend of the waters (the sun), ruling over far-extended dominions, produced all virtues of the countries by their means, and makes them play when overflowing; there the son of waters, the strong fire, produced all virtues of countries, and appeases them when overflowing.

We worship the virtue and the guardian angel of Maidhyô-mâonha, the disposer (of the good faith), who first heard Zarathushtra's speech and sayings.

99. We worship the guardian-angel of Kavi Vîstâspa, the bold, who speaks his own verses, the attacker of the demons, the believer in Ahura, who defiled,<sup>2</sup> for the benefit of the good creation, the face of the devil and the witches, [(Zend) who cleft the face of the devil and the witches, that is to say, who was the arm and support of the Zoroastrian belief in Ahura]; (100.) who carried away from the

<sup>1</sup> The "praise of righteousness" is the Pahlavi technical name of the Ashem-vohu formula.

<sup>2</sup> The words from *yô druja*, to *vâs-*

*trahêcha*, contain fragments of an old epic poem in honour of Kavi Vîstâspa, with some interpolations. The metre is the Shloka.

Hunus<sup>1</sup> the standard [(Zend) which was tied], and deposited it in the impregnable fortress Maidhyôishâdha, shielding cattle and fields, [(Zend) favourable to cattle and fields].

104. We worship the guardian-angel of Hushkyaotlha, son of Frashaoshtra, that of Qâdaêna, son of Frashaoshtra, that of Hanhaurvat, son of Jâmâspa, that of Varesshan, son of Hanhaurvat, that of Vohu-nemanh, son of Avâraoshtra, to ward off the mischief done by nightmares, by ghosts disguised as black-coloured animals, by demons, and by witches.

105. We worship the guardian-angel of Simaêzhi, the reciter of spells, the Herbad, who slew most of the Usa-ghanas, who polluted the bodies and disturbed righteousness, who were irreligious, acknowledging neither patron spirit nor religious preceptor, who were charmers, frustrating the help of the guardian-angels to resist the hostilities which were crushing the righteous.

129. We worship the guardian-angel of Astvað-ereta who is called the victorious Saoshyâns. He is called Saoshyâns, as he will conduce (*sâraydâ*) to the welfare of the whole animated creation. He is called Astvað-ereta, as he is keeping up the animated creation, guarding it against destruction, especially against the destruction caused by the two-legged Drukhsh (the personification of destruction), caused by the hatred of (the demons) who annihilate rightful things.

#### 9. BEHRÂM AND RÂM YASHTS.

The Behrâm Yasht is devoted to the angel *Behrâm*. The original form of this name is *Verethraghna*, which means "killer of enemies," i.e., conqueror, and is to be identified with Indra's name *Vṛitrahâ* to be found in the Vedas. He is the giver of victory, and appears personally before his

<sup>1</sup> This nation is mentioned by the name of *Hânda* in Indian writings also. See *Vishnu Purâna*, translated by H. H. Wilson, pp. 177, 194. They were hostile to the Iranians, who seem to have often been engaged in war with them. They were the white Huns who were once the terror of Europe.

devotee in such different forms as he may choose to assume. He appears in the form of a wind, in that of a cow, in that of a horse, in that of a camel, in that of a boar (*varâta*, Sans. *varâha*), in that of a boy aged fifteen, in that of a warrior, &c. Zarathushtra worshipped him, and was rewarded by the angel with strength in his arms and vigour in his whole body.

Zarathushtra once asking Ahuramazda in what way the angel Behrâm should be worshipped, is answered in the following manner: The Aryan countries (*i.e.*, their inhabitants, the Iranians, ancestors of the Parsis) shall consecrate water (called *zaotkra*), arrange the sacred twigs called Barsom, and kill an animal of a reddish or yellowish colour, the flesh of which is to be cooked. Of this meal of Behrâm, which is prepared occasionally to this day, neither a criminal, nor a courtesan, nor an infidel who is an enemy of the Zoroastrian religion, is allowed to eat. Should that happen then the Aryan countries will be visited by plagues, and devastated by incursions of hostile armies.

The Râm Yasht is devoted to the angel Râm, who is, however, never mentioned in it by this name, but is called *vayush* <sup>1</sup> *uparô-kairyo*, *i.e.*, the wind whose business is above (in the sky), the celestial breath; or he is simply invoked by the names of *Apâ*, "who is far, remote," and *Bagha*,<sup>2</sup> "destiny." He is described as being everywhere (on all sides), and as the primary cause (*âkhshti*) of the whole universe. From these remarks we may gather that he represents that very fine and subtle substance which is called *ether*, and known to the Indian philosophers as *âkâsha*.

He was worshipped by Ahuramazda and the great heroes and sages of antiquity, such as *Haoshyanha*, *Takhma-urupa* (*Tahmûras*), *Yima*, &c. Old maids beg him to grant them husbands.

In the last (eleventh) section his manifold names are

<sup>1</sup> This name seems to be connected with the Vedic god *Vâyu*, "the wind," the original long *â* having been shortened to *a*.

<sup>2</sup> See the first section of the fourth Essay.

explained *Vayush* is there traced to the root *ri*, "to go, penetrate," and to *ra*, "both," and explained by "I go to both creatures, those of the beneficent, and those of the malevolent spirit." By this and other names he is to be invoked at the time of worship. He has then the power of defeating hostile armies.

#### 10. DIN AND ASHI YASHTS.

In the *Din Yasht* the *datnu mazdayasnish*, or the Zoroastrian religion, is invoked as an angel. She was, of course pre-eminently worshipped by Zarathushtra. The way in which he invoked her is described in a short hymn commencing as follows:—

Yt. xvi. 2. Rise from thy place! go out from thy house! thou wisdom, created by Mazda! which is the rightest; if thou art in the front (of the house), put up with me; if thou art behind it, return to me.

*Ashi* is a female angel whom the Dasturs at present compare with *Lakshmi*, the Hindu goddess of wealth. But the *Yasht* devoted to her does not countenance this opinion. Her full name is *Ashish rapuhi* (now corrupted to *Ashishang*), which means "the good truth." She is called a daughter of Ahuramazda, and a sister of the Amesha-spentas or archangels. She makes the wisdom of all prophets continue, and inspires them in their turn with the heavenly (lit. original) wisdom. She comes to help all that invoke her from far and near. The ancient heroes and sages, Yima, Thraetaona, Zarathushtra, Kava Vishtâspa, &c., worshipped her, and to all she granted what they were praying for, such as wealth, victory, or children.

#### 11. ASHTÂD, ZAMTÂD, AND VANANT YASHTS.

The name *Ashtâd*, which is to be traced to the Avesta word *Arshîdâd*, "height," does not occur in the *Yasht* bearing this name. The glory of the Aryan countries (i.e., their riches and wealth in trees, cows, sheep, and all other things of the good creation, which are the most effective

serving everything in its original rectitude), and the *Ashi vanuhi berezaiti* (the good, high truth) are invoked in this Yasht. The glory (*qarenô*) being chiefly the subject of the Zamyâd Yasht, and the Ashi Vanuhi that of the preceding Ashi Yasht, we cannot ascribe any independent value to this Ashtâd Yasht, which is only an appendage to those two others. The name Ashtâd, by which the Dasturs understand the height of mountains, was given to this short chapter only to distinguish it by a separate name from the two other Yashts.

The name *Zamyâd* refers to the earth. She is not directly invoked in this Yasht, which is chiefly devoted to the praise of the "glory" (*qarenô*) above mentioned. Its first section, which describes the origin of all mountains out of the heart of the central and primeval mountain Alborz (*Harô berezaiti*),<sup>1</sup> stands separate. Several names of mountains are particularly mentioned,<sup>2</sup> such as *Ushidhâo* (creator of light), *Ushi-darenem* (district of light), &c. The number of all the mountains is said to be 2244.

In the following sections of this Yasht we find always invoked "the mighty glory which was peculiar to the Kavis" (the chiefs of the Iranian community in ancient times, mostly before Zoroaster). Ahuramazda produced it at the time of creating all that is good, bright, shining, and propagating life. It attached itself generally to one of the great heroes of antiquity, such as Thraêtaona, Yima, &c., and enabled him to achieve great feats. This heavenly glory is essential for causing the dead to rise at the end of the world. About this resurrection of the dead, which is a genuine Zoroastrian doctrine, we find in this Yasht two very interesting passages, which are almost identical (Yt. xix. 11, 12 and 89, 90). The following is a translation of the second passage:—

<sup>1</sup> Here we find the peculiar form *haraiti baresh*, in which *haraiti* is an abstract noun, meaning "mountain range," and *baresh*, *baréz* (in the Vedas *bṛihas*) "elevated, high." Its heart (*zardchô*) is here regarded as a sepa-

rate mountain, surrounded by its vast mountain ranges.

<sup>2</sup> To express the word "mountain" we find here two words used: *gairi* and *paurvata*, which are both to be found also in Sanskrit (*giri* and *parvata*).

'This splendour attaches itself to the hero (who is to rise out of the number) of prophets (called *Saoshyantô*) and to his companions, in order to make life everlasting, undecaying, imperishable, imputrescible, incorruptible, for ever existing, for ever vigorous, full of power (at the time) when the dead shall rise again, and imperishableness of life shall commence, making life lasting by itself (without further support). All the world will remain for eternity in a state of righteousness; the devil will disappear from all those places whence he used to attack the righteous man in order to kill (him); and all his brood and creatures will be doomed to destruction.'

The *Vanant Yasht* is a very short prayer addressed to the star *Vanant* (by which the Dasturs understand the Milky-way, or *Kâh-i-kashân* in Persian), to kill all disturbers of the good creation. This constellation is said to stand directly over hell in order to frighten the demons.<sup>1</sup>

12. TWO FRAGMENTS OF THE HÂDOKHT NASK; THE APRÎN-I PAIGHAMBAR ZARATUSHT AND VISHTÂSP YASHT.

These four texts conclude the collection of all the Yashts extant, in Westergaard's edition.

In the first fragment of the *Hâdôkht Nask*, the praise of Ashem or righteousness is recommended by Ahuramazda to Zarathushtra as one of the most meritorious works. By this praise we can understand only the recital of the sacred formula, *Ashem vohu*, which is called, in Pahlavi, "the praise of righteousness." The larger or smaller amount of merit, resulting from repeating this prayer, depends on the time and occasion when it is done. Thus, for instance, the merit is far greater if the praise is uttered at night than if uttered in the day-time.

The second fragment treats of the fate of the soul immediately after death, till it reaches either heaven or hell on

<sup>1</sup> The Dasturs are of opinion, that this constellation is the weapon (razra) which is constantly aimed by Mithra at the head of the Devas, as stated in the Khursâd Yasht.

the fourth morning (inclusive of the day of death), according as its good words, or its sins, have preponderated during life. The following is a translation of these fragments:—

Yt. xxi. 1. Zarathushtra asked Ahuramazda: O Ahuramazda! most munificent spirit, creator of the settlements supplied with creatures, righteous one! in whom<sup>1</sup> alone is thy word, the enunciation of all good, of all that is of rightful origin!

2. Ahuramazda answered him: In the Ashem-reciter,<sup>2</sup> O Zarathushtra!

3. Whoever recites the Ashem, with believing inquiry (remembrance) in his mind for the continuance of life, he praises me who am Ahuramazda, he praises the water, he praises the earth, he praises the cattle, he praises the trees, he praises all good, created by Mazda, that is of rightful origin.

4. For this saying, O Zarathushtra! being recited correctly (in addition) to the saying Ahuna-vairya if outspoken, is for strength and victory in the soul and religion so benefited.

5. For one recital of the Ashem, or one eulogy of a righteous man, is worth, O Spitama Zarathushtra! a hundred sleep-(prayers), a thousand (prayers) when eating meat, a myriad (of prayers) for the conception of bodies occurring in the primary existence.

6. What is the one recital of the Ashem which is worth ten of the other recitals of the Ashem in greatness and goodness and excellence?

7. Ahuramazda answered him: That, indeed, O righteous Zarathushtra! which a man recites as the Ashem for Haurvatâd and Ameretâd when eating, praising good thoughts and good words and good deeds, renouncing evil thoughts and evil words and evil deeds.

8. What is the one recital of the Ashem which is worth

<sup>1</sup> Reading *kahm̐ya*, which in the Avesta character is very like *kahm̐i* the form given in all the manuscripts.

<sup>2</sup> *Ashem-stâtô*, taken here as a locative, seems to be a genitive.

a hundred of the other recitals of the Ashem in greatness and goodness and excellence?

9. Ahuramazda answered him: That, indeed, O righteous Zarathushtra! which a man recites as the Ashem after swallowing of the out-squeezed Homa, praising good thoughts, &c. [as in ver. 7].

10. What is the one recital of the Ashem which is worth a thousand of the other recitals of the Ashem in greatness and goodness and excellence?

11. Ahuramazda answered him: That, indeed, O righteous Zarathushtra! which a man recites as the Ashem, starting up from sleep and going to sleep again, praising good thoughts, &c. [as in ver. 7].

12. What is the one recital of the Ashem which is worth a myriad of the other recitals of the Ashem in greatness and goodness and excellence?

13. Ahuramazda answered him: That, indeed, O righteous Zarathushtra! which a man recites as the Ashem, awaking and rising from sleep, praising good thoughts, &c. [as in ver. 7].

14. What is the one recital of the Ashem which is worth the whole region of Qaniratha, with cattle and with wealth in humankind,<sup>1</sup> in greatness and goodness and excellence?

15. Ahuramazda answered him: That, indeed, O righteous Zarathushtra! which a man recites as the Ashem at the extreme end of life, praising good thoughts and good words and good deeds, renouncing all evil thoughts and evil words and evil deeds.

16. What is the one recital of the Ashem which is worth all this which is in the earth and in the sky, and this earth, and those luminaries, and all good things created by Mazda (and) of rightful origin?

17. Ahuramazda answered him: That, indeed, O righteous Zarathushtra! when one forsakes evil thoughts and evil words and evil deeds.

Yt. xxii. 1. Zarathushtra asked Ahuramazda: O Ahura-

<sup>1</sup> Or perhaps "with chiefs among men."



mazda! most munificent spirit, creator of the settlements supplied with creatures, righteous one! when a righteous man passes away, where dwells his soul that night?

2. Then said Ahuramazda: It sits down in the vicinity of the head, chanting the Gâtha Ushtavaiti, imploring blessedness (thus): Blessed is he, blessed is every one to whom Ahuramazda, ruling by his own will, shall grant<sup>1</sup> (the two everlasting powers). That night the soul experiences as much of pleasure as all that which (it had) as a living existence (*i.e.*, when living in this world).

3. Where dwells his soul the second night?

4. Then said Ahuramazda: &c. [as in ver. 2]. That night, too, (the soul perceives) as much of pleasure, &c. [as in ver. 2].

5. Where dwells his soul also the third night?

6. Then said Ahuramazda: &c. [as in ver. 2]. And that night, too, (the soul perceives) as much of pleasure, &c. [as in ver. 2].

7. On the passing away of the third night, as the dawn appears, the soul of the righteous man appears, passing through plants and perfumes. To him there seems a wind blowing forth from the more southern side, from the more southern quarters, a sweet scent more sweet-scented than other winds.

8. Then, inhaling that wind with the nose, the soul of the righteous man considers: Whence blows the wind, the most sweet-scented wind which I have ever inhaled with the nostrils?

9. Advancing with this wind there appears to him what is his own religion (*i.e.*, religious merit), in the shape of a beautiful maiden, brilliant, white-armed, strong, well-grown, erect, tall, high-bosomed, graceful, noble, with a dazzling face,<sup>2</sup> of fifteen years, with a body as beautiful in (its) limbs (*lit.* growths) as the most beautiful of creatures.

<sup>1</sup> These phrases constitute the first two lines of the Gâtha Ushtavaiti. See p. 155.

<sup>2</sup> Or "of brilliant origin."

10. Then the soul of the righteous man spoke to her, asking: What maiden art thou whom I have thus seen as yet the most beautiful of maidens in form?

11. Then answered him his own religion: I am, O youth! thy good thoughts, good words, good deeds, (and) good religion, who (am) thy own religion in thy own self. Every one has loved thee for such greatness and goodness and beauty and perfume and triumph and resistance to foes, as thou appearest to me.

12. Thou hast loved me, O youth! the good thoughts, good words, good deeds, (and) good religion, with such greatness, &c. [as in ver. 11] as I appear to thee.

13. When thou chancedst to see another performing burning (of the dead) and idol-worship, and causing oppression, and cutting down trees, then thou wouldst sit down, chanting the Gâthas, and consecrating the good waters and the fire of Ahuramazda, and extolling the righteous man coming from near and far.

14. Then (thou madest) me being beloved, more beloved, (me) being beautiful, more beautiful, (me) being desirable, more desirable, (me) sitting in a high place thou wouldst seat in a still higher place, through this good thought, through this good word, through this good deed. Then men afterwards worship me, Ahuramazda, the long-worshipped and conversed-with.

15. The soul of the righteous man first advanced with a step he placed upon Humata (good thought); the soul of the righteous man secondly advanced with a step he placed upon Hûkhta (good word); the soul of the righteous man thirdly advanced with a step he placed upon Huvarshta (good action); the soul of the righteous man fourthly advanced with a step he placed on the eternal luminaries.<sup>1</sup>

16. To him spake a righteous one, previously deceased, asking: How, O righteous one! didst thou pass away? how, O righteous one! didst thou come away from the dwellings supplied with cattle, and from the procreative

<sup>1</sup> These four stages are the four grades in heaven.

birds? from the material life to the spiritual life? from the perishable life to the imperishable life? how long was it for thee in the blessing? <sup>1</sup>

17. Then said Ahuramazda: Ask not him whom thou askest, who has come along the frightful, deadly, destructive path which is the separation of the body and soul.

18. Of the nourishments brought to him (is some) of the Zaremaya oil; <sup>2</sup> that is the food, after decease, of a youth of good thoughts, of good words, of good deeds, of good religion; that is the food, after decease, for a woman of very good thoughts, of very good words, of very good deeds, well-instructed, ruled by a master, (and) righteous.

19. Zarathushtra asked Ahuramazda: &c. [as in ver. 1] when a wicked man dies where dwells his soul that night?

20. Then said Ahuramazda: There, indeed, O righteous Zarathushtra! in the vicinity of the head it runs about, chanting the Gâtha Kām-nemôî-zām, the saying: To what land shall I turn? whither shall I go in turning? <sup>3</sup> That night the soul experiences as much of discomfort as all that which (it had) as a living existence (*i.e.*, when living in the world).

21, 22. Where dwells his soul the second night? &c. [as in ver. 20].

23, 24. Where dwells his soul the third night? &c. [as in ver. 20].

25. On the passing away of the third night, O righteous Zarathushtra! as the dawn appears, the soul of the wicked man appears, passing through terrors and stenches. To him there seems a wind blowing forth from the more northern side, from the more northern quarters, a stench more foul-smelling than other winds.

26. Then, inhaling that wind with the nose, the soul of

<sup>1</sup> That is, "how long wast thou reciting the Gâtha Ushtavaiti?" See ver. 2.

<sup>2</sup> A cupful of this beverage is said to be given, by the archangel Vohuman, to the soul of a righteous person before it enters paradise. By drink-

ing it the soul is supposed to become oblivious of all worldly cares and concerns, and is thus prepared for eternal happiness.

<sup>3</sup> These phrases constitute the first line of the fourth section (Yas. xlvi.) of the Gâtha Ushtavaiti. See p. 163.

the wicked man considers: Whence blows the wind, the most foul-smelling wind which I have ever inhaled with the nostrils?

27-33. [This passage, which must have been the converse of ver. 9-15, is omitted in all known manuscripts as far as] the soul of the wicked man fourthly advanced with a step he placed on the eternal glooms.<sup>1</sup>

34. To him spake a wicked one, previously dead, asking: How, O wicked one! didst thou die? how, O wicked one! didst thou come away from the dwellings supplied with cattle, and from the procreative birds? from the material life to the spiritual life? from the perishable life to the imperishable life? how long was thy distress?

35. Angrô-mainyush shouted: Ask not him whom thou askest, who has come along the frightful, deadly, destructive path which is the separation of the body and soul.

36. Of the nourishments brought to him (are some) from poison and poisonous stench; that is the food, after death, of a youth of evil thoughts, of evil words, of evil deeds, of evil religion; that is the food, after death, for a harlot of very evil thoughts, of very evil words, of very evil deeds, ill-instructed, not ruled by a master, (and) wicked.<sup>2</sup>

The *Afrin-i Paighambar-Zaratusht* contains the blessing, by which the high priest (Zarathushtra) of the Iranians used to bless a governor or king. It is said to have been bestowed by Spitama Zarathushtra on his royal friend Kavi Vishtâspa. The high priest wishes the king to have children, to be as victorious as the hero Frêdun, as brilliant as Kai Kaus, as radiant as the sun, as shining as the moon, as just as the angel of justice himself, as free from disease and death as Kai Khusro; and that, hereafter, he (the blessed) may enjoy the happy life of the blessed in the

<sup>1</sup> This is the fourth and lowest grade in hell; the first three grades being *dushmata*, "evil thought," *dush-khîta*, "evil word," and *dush-sarshîta*, "evil deed."

<sup>2</sup> The remaining sentences, appended in Westergaard's edition, do not belong to the *ĪHdôkht Nask*.

land of light and splendour. The blessing concludes by the words "so it shall happen<sup>1</sup> as I bless you."

The *Vishtâsp Yasht*, the first chapter of which is partly identical with the preceding text, is so corrupt in its grammatical forms that we may refrain from examining its contents, which, besides, do not appear to be particularly interesting. It is divided into eight chapters, of which the last is nearly identical with part of the second fragment of the Hâdôkhht Nask (Yt. xxii. 1-18); but the whole composition seems to be of comparatively late date.

### XIII.—SHORTER TEXTS (NYAYISH, AFRINGANS, GAHS, SIROZAH).

These writings, which are comparatively very short, contain the prayers most commonly used by the Parsis nowadays; but their contents, which are all taken from other parts of the Zend-Avesta (chiefly from the Yasna and Yashts), are of no particular interest either for the history of Avesta literature, or for that of the Parsi religion.

The five *Nyâyishes* or praises are devoted to the Sun (khurshêd), the Angel of the sun (*Mithra*, Mihir), the Moon (mâh), Waters (âbân), and Fire (âdash). The prayers addressed to the Sun and Mithra, are to be repeated thrice every day by every pious Parsi. Habitual neglect of this prevents the soul from passing the bridge *Chinvad* after death. Thrice every month the praise addressed to the moon is absolutely necessary. The repetition of the praise of the waters and fire is meritorious, but not so indispensable as that of the three other Nyâyishes.

*Afringâns* are blessings which are to be recited over a meal consisting of wine, milk, bread, and fruits, to which an angel or the spirit of a deceased person is invited, and in whose honour the meal is prepared. After the

<sup>1</sup> *Atha jamyâdâ* in the Avesta; this phrase corresponds to our *amen* at the end of prayers and blessings.

consecration (which only a priest can perform) is over, the meal is eaten by those who are present.

The performance of these *Afringâns* is required of every pious Parsi at certain fixed times during the year. These are the six *Gahanbârs*, each lasting for five days (at the six original seasons of the year), for which the *Afringân-Gahanbâr* is intended; the five *Gâtha* days (the five last days of the year), during which the *Afringân Gâtha* must be used; and lastly, the third day (*Ardibahisht*) of the first month (*Fravardin*) in the year, at which the performance of *Afringân Rapithwin*, devoted to the spirit presiding over the southern quarter (who is the guardian of the path to paradise), is enjoined to every Parsi whose soul wants to pass the great bridge *Chinvad* after death.

The *five Gâhs* are the prayers which are devoted to the several angels who preside over the five watches, into which the day and night are divided (as detailed above in the note on p. 159). These prayers must be recited every day at their respective times.

The *Sîrozah*, referring to the thirty days, is extant in two forms. It is nothing but a calendar enumerating the names and attributes of the thirty spiritual beings, each of whom is supposed to preside over one of the thirty days of the month, and by whose names the days are called. It is chiefly recited on the thirtieth day after a man's death.

#### XIV.—VENDIDÂD.

The *Vendidâd*,<sup>1</sup> which is the code of the religious, civil, and criminal laws of the ancient Iranians, consists, in its present state, of twenty-two chapters, commonly called *fargards* (exactly corresponding to the word *pericope*), i.e., sections. The style of its constituent parts is too varied to admit of ascribing it to a single author. Some parts are

<sup>1</sup> This name is a corruption of *af-dâtrô-dâtem*, "what is given against the demons," i.e., to guard against their influence. In Pahlavi it is usually translated literally by *varîd-shêdd-dâd*.

evidently very old, and might be traced to the first centuries subsequent to the prophet; but the greater bulk of the work contains (like the Talmud) too minute a description of certain ceremonies and observances to allow a modern critic to trace it to the prophet, or even to one of his disciples. The Vendidâd as a whole (some of its parts seem to be lost, especially those containing the original texts, or the Avesta, of the old laws) is apparently the joint work of the Zarathushtras, or high-priests, of the ancient Iranians during the period of several centuries. They started with old sayings and laws (Avesta), which must partially have descended from the prophet himself,<sup>1</sup> and interpreted them in various ways, often contradicting each other. These interpretations, the so-called Zend, became in the course of time as authoritative as the Avesta, or the original text, of the scripture itself, and in many cases, seem to have superseded it. This Zend was then capable of further explanation, which was less authoritative and went by the name "Pâzand." That we can actually discover these three different stages in the present Vendidâd, the attentive reader will learn from a perusal of the following pages, where they will be separated from each other as much as possible.

The Vendidâd may, as to its contents, be divided into three parts. The first (fargard i.-iii.) is only introductory, and formed very likely part of a very ancient historical or legendary work of a similar kind to the Shâhnâmah. It contains an enumeration of sixteen Aryan countries, over which the Zoroastrian religion was spread (farg. i.), the legends of King Yima (farg. ii.), and strong recommendations of agriculture as the most useful and meritorious work (farg. iii.). The second part (farg. iv.-xvii.), forming the groundwork of the Vendidâd, treats of laws, ceremonies, and observances, without keeping to any strict order. The third part (farg. xviii.-xxii.) is apparently an appendix treating of various subjects. Several extracts from this

<sup>1</sup> Compare for instance Vend. iv. with Yas. xlv. 5 (see p. 164).

text are here translated, and a summary is given of the contents of the remainder.

1. THE FIRST FARGARD OF THE VENDIDAD.

*The First Sixteen Settlements of the Iranians.*

*Avesta.*

1. Ahuramazda said to Spitama Zarathushtra: I created, O Spitama Zarathushtra! a delightful spot (which had been previously) nowhere habitable; for if I had not created, O Spitama Zarathushtra! a delightful spot (which had been previously) nowhere habitable, all earthly life would have poured forth towards Airyana-vaêjô (the earthly paradise).<sup>1</sup>

3. As the first best of regions and countries, I, who am Ahuramazda, produced Airyana-vaêjô of good capability. Thereupon, as an opposition to it, Angrô-mainyush, the deadly, formed a mighty serpent and frost caused by the Devās.

*Zend.*

4. Ten months of winter are there, two of summer;<sup>2</sup> and these (the latter) are cold as to water, cold as to earth, cold as to plants;<sup>3</sup> then, as the snow falls around, then is the direst disaster.

*Avesta.*

5. As the second best of regions<sup>4</sup> and countries, I, who am Ahuramazda, produced Gâu, in which Sughdha is

<sup>1</sup> The disconnected phrases which constitute ver. 2 are evidently fragments of an old Avesta commentary, either quoted by the Pahlavi translator, or left untranslated by him, and must be read as portions of the commentary, not as part of the text. The Pahlavi commentary, which contains these Avesta phrases, is rather obscure, but evidently refers to the general arrangement of the after part of the fargard, as well as to the details of the first sentence.

\* The Pahlavi translator adds:

"and afterwards also *hapta heñti hāmīnō mdoñhā, pañcā zayana* (seven are the summer months, five the winter) is declared."

<sup>2</sup> The phrase *adha zimahē maidhīm, adha zimahē zareihāēni* (then is mid-winter, then is the heart of winter), not being translated by the Pahlavi commentator, appears to be merely quoted by him from some older Avesta commentary.

<sup>4</sup> That is, "second of the best regions."



situated. Thereupon, as an opposition to it, Angrô-mainyush, the deadly, formed a pestilence<sup>1</sup> which is fatal to cattle great and small.

6. As the third best of regions and countries, I, who am Ahuramazda, produced Môuru (Marv), the strong, the righteous. Thereupon, as an opposition to it, Angrô-mainyush, the deadly, formed war and pillage.

7. As the fourth best of regions and countries, I, who am Ahuramazda, produced fortunate Bâkhdhi (Bactria), with the lofty banner. Thereupon, as an opposition to it, Angrô-mainyush, the deadly, formed buzzing insects and poisonous plants.

8. As the fifth best of regions and countries, I, who am Ahuramazda, produced Nisâi (Nisæa), [(Zend) which is between Môuru and Bâkhdhi]. Thereupon, as an opposition to it, Angrô-mainyush, the deadly, formed the curse of unbelief.

9. As the sixth best of regions and countries, I, who am Ahuramazda, produced Harôyu (Herat), the water-diffusing.<sup>2</sup> Thereupon, as an opposition to it, Angrô-mainyush, the deadly, formed hail and poverty.

10. As the seventh best of regions and countries, I, who am Ahuramazda, produced Vaêkereta,<sup>3</sup> in which Duzhaka is situated. Thereupon, as an opposition to it, Angrô-mainyush, the deadly, formed the witch (*pairika*, "malevolent fairy") Khnâthaiti, who attached herself to Keresâspa.

11. As the eighth best of regions and countries, I, who am Ahuramazda, produced Urvâ,<sup>4</sup> abounding in pasture. Thereupon, as an opposition to it, Angrô-mainyush, the deadly, formed the curse of devastation.<sup>5</sup>

<sup>1</sup> The Pahlavi translation has *kârako mæg*, "a swarm of locusts."

<sup>2</sup> The Pahlavi translator calls it "the village-deserting; and its village-desertion is this, where we keep the periods of nine nights and a month, they desert the house as evil, and go away:" that is, they deserted polluted houses altogether, and did not

believe in their becoming purified after a certain lapse of time. Herat is called Hariva in the cuneiform inscriptions.

<sup>3</sup> Probably Sajastân; though the Pahlavi translator identifies it with Kabul.

<sup>4</sup> Perhaps Kabul.

<sup>5</sup> Perhaps "evil invasions."

12. As the ninth best of regions and countries, I, who am Ahuramazda, produced Khnešta,<sup>1</sup> in which Vehrkāna is situated. Thereupon, as an opposition to it, Angrō-mainyush, the deadly, formed the evil, inexpressible deeds of predestinism.

13. As the tenth best of regions and countries, I, who am Ahuramazda, produced the fortunate Harāqaiti.<sup>2</sup> Thereupon, as an opposition to it, Angrō-mainyush, the deadly, formed the evil, inexpressible deeds of burying the dead.

14. As the eleventh best of regions and countries, I, who am Ahuramazda, produced Hāstumat,<sup>3</sup> the brilliant, the glorious. Thereupon, as an opposition to it, Angrō-mainyush, the deadly, formed evil sorceries.

#### *Zend.*

15. And this was its essential token, this (its) essential appearance; as wherever they attained the sorcery of incantation, then are the worst sorceries, then those even arise which are for murder and wounding the heart; they are capable of any blights and potions.<sup>4</sup>

#### *Avesta.*

16. As the twelfth best of regions and countries, I, who am Ahuramazda, produced Ragha with the three races.<sup>5</sup> Thereupon, as an opposition to it, Angrō-mainyush, the deadly, formed the curse of over-scepticism.

17. As the thirteenth best of regions and countries, I,

<sup>1</sup> Possibly Kandahar.

<sup>2</sup> The Harauvati of the cuneiform inscriptions, and Arachosia of the classics.

<sup>3</sup> The modern Hilmand, and Lity-lander of the classics.

<sup>4</sup> These phrases are evidently the remains of an old Zend in the Avesta language, the first portion of which is given by the Pahlavi translator only in Pahlavi, while he gives these phrases in both languages. This old Zend, or commentary, as translated

into Pahlavi, states that 'sorcery is 'this, that although they desire it 'not, yet it happens, and then it is 'said that it is in a way not allow- 'able;' &c. [as in ver. 15 in the text].

<sup>5</sup> The Pahlavi explains the three races as the three original classes of the community: the priests, warriors, and husbandmen. The extra phrase *raēdhanāhō nōiā uzdīsh* is to be taken probably in connection with the end of the Pahlavi commentary.

who am Ahuramazda, produced Chakhra, the strong, the righteous. Thereupon, as an opposition to it, Angrô-mainyush, the deadly, formed the evil, inexpiable deeds of burning the dead.

18. As the fourteenth best of regions and countries, I, who am Ahuramazda, produced Varena, which is four-cornered;<sup>1</sup> at which was born Thraêtaona (Frêdûn), the slayer of the destructive serpent (Azhi-Dahâk). Thereupon, as an opposition to it, Angrô-mainyush, the deadly, formed untimely menstruations, and non-Aryan plagues of the country.<sup>2</sup>

19. As the fifteenth best of regions and countries, I, who am Ahuramazda, produced (the land) of the seven rivers (India).<sup>3</sup> Thereupon, as an opposition to it, Angrô-mainyush, the deadly, formed untimely menstruations, and irregular fever.

20. As the sixteenth best of regions and countries, I, who am Ahuramazda, produced those who dwell without ramparts on the sea-coast. Thereupon, as an opposition to it, Angrô-mainyush, the deadly, formed frost caused by the Devas, and hoar-frost as a covering of the land.

### *Zend.*

21. There are also other fortunate regions and countries, valleys and hills, and extensive plains.

### 2. THE SECOND FARGARD.

(*Yima, or Jamshêd, the King of the Golden Age.*)

### *Avesta.*

1. Zarathushtra asked Ahuramazda: O Ahuramazda!

<sup>1</sup> Varena is probably Ghilân; but the Pahlavi translator states that some say it is Kirmân, and that it was called four-cornered because it had either four roads, or four gates.

<sup>2</sup> Perhaps "non-Aryan invasions of the country."

<sup>3</sup> Hapta Hindu is the *sapta-sindharas* of the Vedas, a name of the

Indus country, or India. The additional phrase: *hacha ushastara Hiîdva avi daoshatarem Hiîdum*, "from the eastern (lit. more morning) Hindu to the western (lit. more evening) Hindu," is merely an Avesta phrase quoted by the Pahlavi translator.

most munificent Spirit, creator of the settlements supplied with creatures, righteous one! with what man didst thou, who art Ahuramazda, first converse, besides me, who am Zarathushtra (*i.e.*, before me)? [(Pâzand) to whom didst thou teach the Ahuryan, Zoroastrian faith?]

2. Then said Ahuramazda: With Yima, the fortunate, the rich in flocks, O righteous Zarathushtra! with him I, who am Ahuramazda, conversed first among men, besides thee (*i.e.*, before thee), who art Zarathushtra. [(Pâzand) to him I taught the Ahuryan, Zoroastrian faith.]

3. Then I said to him, O Zarathushtra! I, who am Ahuramazda: Become, O fortunate Yima Vîvaghana! my promulgator and bearer of the faith (the Zoroastrian religion). Then he, the fortunate Yima, answered me, O Zarathushtra! Neither am I fit, nor known, as promulgator and bearer of the faith.

4. Then I said to him, O Zarathushtra! I, who am Ahuramazda: If thou, O Yima! wilt not become my promulgator and bearer of the faith, then enclose my settlements; then thou shalt become the conservator and the herdsman and the protector of my settlements.

5. Then he, the fortunate Yima, answered me, O Zarathushtra! I will enclose<sup>1</sup> thy settlements; I will become the conservator and the herdsman and the protector of thy settlements; in my empire there shall be no cold wind nor hot, no fog, no death.<sup>2</sup>

7. Then I, who am Ahuramazda, brought forth his implements, a golden sword<sup>3</sup> and a goad decorated with gold. Yima is to bear the royal dignity.

8. Then the sway was given to Yima for three hundred winters (*i.e.*, years). Then his earth was to be filled with

<sup>1</sup> Or "enlarge, extend."

<sup>2</sup> The phrases which constitute ver. 6 are merely Avesta passages quoted by the Pahlavi commentator in support of his statements, and form no part of the text.

<sup>3</sup> In Pahlavi *sâdîl-hômand*, "having holes, a sieve," which supports the view that *sufra*=Sans. *shûra*, "winnowing tray." A ploughshare would be *sâlâl* (not *sâlîl*) in Pahlavi.

cattle, oxen, men, dogs, birds, and red blazing fires. They found no room therein, the cattle, oxen, and men.

9. Then I made known to Yima: O fortunate Yima Vivanghana! the earth is to be filled with the assemblage of cattle, oxen, men, dogs, birds, and red blazing fires. They find no room therein, the cattle, oxen, and men.

10. Then Yima went forth towards the stars on the sun's noonday path;<sup>1</sup> he touched this earth with the golden sword, he pierced into it with the goad, speaking thus: Extend, O bounteous Armaiti! enlarge and spread, O bearer of cattle and oxen and men!

11. Then Yima made the earth expand herself by one-third larger than she was before; there the cattle and oxen and men walk according to their own will and pleasure, [(Pâzand) just as it is their pleasure].

### *Zend.*

12-15. Then the sway was given to Yima for six hundred winters, &c. [as in ver. 8-11, but substituting "two-thirds" for "one-third"].

16-19. Then the sway was given to Yima for nine hundred winters, &c. [as in ver. 8-11, but substituting "to three-thirds" for "by one-third"].<sup>2</sup>

### *Avesta.*

21. An assembly was held with the heavenly angels by Ahuramazda, the creator, the renowned in Airyana-vaêjô of good qualities.

### *Zend.*

An assembly was held, with the best men, by Yima, the king, rich in flocks, the renowned in Airyana-vaêjô of good qualities. To this assembly, with the heavenly angels, came Ahuramazda, the creator, the renowned in Airyana-vaêjô of good qualities.

<sup>1</sup> That is, towards the south; *rapithwa* means the time called *gâh rapithwan*, lasting from 10 A.M. to 3 P.M.

<sup>2</sup> The phrases constituting ver. 20 are merely Avesta passages quoted by the Pahlavi commentator, and form no part of the text.

*Arستا.*

To this assembly, with the best men, came Yima, the king, rich in flocks, the renowned in Airyana-vačjō of good qualities.

22. Then spake Ahuramazda to Yima: O fortunate Yima Vivanghanaf unto the material world the evil of winter will come, and consequently a strong, deadly frost.

*Zend.*

Unto the material world the evil of winter will come; consequently much driving snow will fall on the highest mountains, on the summits of the heights.

23. From three places, O Yima! the cows should go away, when they are in the most baneful of places (deserts), and when they are on the tops of the mountains, and when in the gorges of the valleys, into the well-fastened cottages.

*Arستا.*

24. Before the winter the produce of this country was pasturage; the water used before to overflow it, and afterwards the melting of the snow, and pools would occur there, O Yima! in the material world, where the footprints of cattle and their young would appear.

25. Then make that enclosure the length of a riding-ground on each of the four sides; bring thither the seeds of cattle, oxen, men, dogs, birds, and red blazing fires.

*Zend.*

Then make that enclosure the length of a riding-ground on each of the four sides, for a dwelling-place of men; the length of a riding-ground on each of the four sides, as a field for cows (a cattle-run).

*Arستا.*

26. There collect the water into a channel the size of a Hâthra;<sup>1</sup> there fix land-marks on a gold-coloured spot

<sup>1</sup> A measure equivalent to a Farsang of one thousand footsteps of two feet; see Bund. p. 63.

(provided) with imperishable food; there erect houses (composed of) mats and poles and roofs and walls.

*Zend.*

27. Thither bring the seeds of all men and women who are the greatest and best and finest on this earth. Thither bring the seeds of all kinds of cattle which are the greatest and best and finest on this earth.

28. Thither bring the seeds of all plants which are the tallest and most odoriferous on this earth. Thither bring the seeds of all foods which are the most eatable and most odoriferous on this earth. Make pairs of them unceasingly, in order that these men may exist in the enclosures.

*Avesta.*

29. There shall be no overbearing, no low-spiritedness, no stupidity, no violence, no poverty, no deceit, no dwarfishness, no deformity, no monstrous teeth, no leprosy overspreading the body, nor any of the other signs which are the badge of Angrô-mainyush, and are laid upon men.

30. In the uppermost part of the country make nine bridges, in the middle six, in the lowermost three. To the bridges in the uppermost part bring the seeds of a thousand men and women, to those of the middle part six hundred, to those of the lowermost part three hundred; and compass them in the enclosures with the golden sword,<sup>1</sup> and furnish a door to the enclosure, (and) a self-lighting window from the inside.

31. Then Yima considered: How shall I make the enclosure as Ahuramazda told me? Then Ahuramazda spoke to Yima: O fortunate Yima Vivanghana! distend this earth with the heels, rend it with the hands, like as men now separate the earth in cultivating.

32. Then Yima did so as Ahuramazda desired; he dis-

<sup>1</sup> If this implement be a plough it would surround them with a furrow, but this would not be a very effectual enclosure. If the implement be a winnowing-tray, they are to be covered over with it.

tended this earth with the heels, he rent it with the hands, like as men now separate the earth in cultivating.<sup>1</sup>

33-38. Then Yima made the enclosure, &c. [corresponding to ver. 25-30].

*Zend.*

39. Creator of the settlements supplied with creatures, righteous one! Which then are those lights, O righteous Ahuramazda! which shine there in those enclosures which Yima made?

40. Then spake Ahuramazda: Self-created lights and created ones. [(Pâzand) All the eternal lights shine up above, all created lights shine below from inside.] Once (a year) one sees there the stars and moon and sun rising and setting.

41. And they think that a day which is a year. Every forty years two human beings are born from two human beings, [(Pâzand) a pair, female and male]. So also with those which are of the cattle species. Those men enjoy the greatest happiness in these enclosures which Yima made.

42. Creator of the settlements supplied with creatures, righteous one! Who propagated there the Mazdayasnian religion in these enclosures which Yima made? Then spake Ahuramazda: The bird Karshiya, O Spitama Zarathushtra!

43. Creator of the settlements supplied with creatures, righteous one! Who is their heavenly lord and earthly master? Then said Ahuramazda: Urvatad-narô, O Zarathushtra! and thou who art Zarathushtra.

3. THE THIRD FARGARD.

(*The Holiness of Agriculture, Vend. iii. 24-33*)

—  
*Avesta.*

24. For this earth is not a place which is to lie long un-

<sup>1</sup> This verse is found only in the Vendidad Sâdah, and is probably an addition made by the Zendist.



cultivated. She is to be ploughed by the ploughman, that she may be for them (men) a habitation of a good (kind). Then the beautiful woman (the earth), who long goes childless, so (produces) for them male progeny (bulls) of a good (kind).

*Zend.*

25. Whoever cultivates this earth, O Spitama Zarathushtra! with the left arm and the right, with the right arm and the left, unto him she bears fruit; in like manner as a loving man does to (his) beloved, she stretched on the connubial couch [(Pâzand) lying on a place<sup>1</sup>] brings forth to him a son [(Pâzand) or fruit].

26. Whoever cultivates this earth, O Spitama Zarathushtra! with the left arm and the right, with the right arm and the left, then speaks the earth to him: O man! who cultivatest me with the left arm and the right, with the right arm and the left, (27) I will, indeed, prosper the countries here, I will, indeed, come to bear all nourishments here; [(Pâzand) may they (the fields) yield a full crop besides barley].

28. Whoever does not cultivate this earth, O Spitama Zarathushtra! with the left arm and the right, with the right arm and the left, then speaks the earth to him: O man! who dost not cultivate me with the left arm and the right, with the right arm and the left, (29) here thou standest, indeed, at another's door obtaining victuals [(Pâzand) among the beggars], and victuals are brought to thee, sitting outside, indeed, in driblets. [(Pâzand) They are brought to thee by those who have abundance of goods.]

30. Creator, &c., [as in ii. 39]: What causes the growth of the Mazdayasnian religion? Then said Ahuramazda: Whatever is efficacious in the cultivation of barley, O Spitama Zarathushtra!

<sup>1</sup> The words *gâtush sayamnô* are an explanation of the older phrase *vañtave starcta*; *gâtush*, "place," explaining *vañtave*, and *starcta*, *amnô*. *Vañtu* evidently appertains to *vañta*, which is defined as "a virtuous woman" in the Farhang-i Oim-khadûk.

"stretched," corresponding to *say-*

31. Whoever cultivates barley, he cultivates righteousness, [(Pâzand) he promotes the Mazdayasnian religion], he extends this Mazdayasnian religion as by a hundred resistances (against the demons), a thousand offerings, ten thousand prayer-readings.<sup>1</sup>

*Avesta.*

32. When barley occurs,<sup>2</sup> then the demons hiss;  
When thrashing occurs, then the demons whine;  
When grinding occurs, then the demons roar;  
When flour occurs, then the demons flee.

*Zend.*

So the demons are driven out from the place [(Pâzand) in the house for this flour]; they shall burn their jaws, whereby it happens that the greater number are fellow-fugitives when barley becomes plentiful.

33. Then may he (the cultivator), therefore, recite the text:

*Avesta.*

There is no strength in those who do not eat,  
Neither for vigorous righteousness,  
Nor for vigorous husbandry,  
Nor for vigorous begetting of sons.

[(Pâzand) For by eating all living beings exist; without eating they must die.]

4. THE FOURTH FARGARD.

(Civil and Criminal Laws.)

*Avesta.*

1. Whoever does not return property to the owner of the property, becomes a thief of the property, taking it by

<sup>1</sup> Cultivation of barley, or wheat, is equivalent, so far as the destruction of the bad creation (the duty of every Zoroastrian) is concerned, to 100, 1000, and 10,000 other meritorious works.  
<sup>2</sup> The original is in metrical verses, which contain even rhymes.

force,<sup>1</sup> if he seize for his own out of anything of theirs agreed upon, whether by day or by night.

*Zend.*

2. Creator of the settlements supplied with creatures, righteous one! how many such agreements (*mithra*) are thine, who art Ahuramazda? Then said Ahuramazda: Six, O righteous Zarathushtra! The first by words, the second by offering the hand, the third by (depositing) the value of a sheep, the fourth by (depositing) the value of an ox, the fifth by (depositing) the value of a man (slave), the sixth by (depositing) the value of a district [(Pâzand) of a well-thriving, fenced-in, walled-in, well-arranged, prosperous district].

3, 4. The word makes the first agreement (promise). After that, the offering of the hand is marked, [(Pâzand) the offering of the hand takes place after that among friends]; after that, that of a sheep's value is marked, [(Pâzand) that of a sheep's value takes place among friends]; after that, that of an ox's value is marked, [(Pâzand) that of an ox's value takes place among friends]; after that, that of a man's value is marked, [(Pâzand) that of a man's value takes place among friends]; after that, that of a district's value is marked, [(Pâzand) that of a district's value takes place among friends].

5. Creator of the settlements supplied with creatures, righteous one! What punishment has the breaker of an agreement, made by words, to undergo? Then said Ahuramazda: He has to pay a fine of 300 pieces to the next kinsmen (of the defrauded one).

(The fine varies from 300 to 1000 pieces; the breaking of the second class of agreement is fined by 600, that of the third by 700, that of the fourth by 800, that of the fifth by 900, and that of the sixth by 1000 pieces of atonement money.)

<sup>1</sup> The phrase *yag nâ kasvikâmchana* translator, and forms no part of the is merely quoted by the Pahlavi text.

*Pâzand.*

11. Creator of the settlements supplied with creatures, righteous one! Whoever violates an agreement made by words, what is his punishment? Then said Ahuramazda: One may give him three hundred blows with a horse-goad [(later Pâzand) three hundred with a whip].

(According to this Pâzand the number of blows varies from three hundred to one thousand, exactly in the same order as in the Zend above.)

*Avesta.*

17. When a man's weapon rises, that is his attempt (*âgereptem*); when it assails, that is his assault (*araoirishtem*); when it penetrates any one with evil intention, that is his perpetration (of manslaughter, *aredush*); at the fifth perpetration the man forfeits himself (his life).

What follows (ver. 18-42) is Pâzand, which, as to its character, is completely in accordance with the Pâzand in ver. 11-16. The Zend or old explanation of this criminal law is lost, but from this Pâzand it may be seen that the distinctions regarding the degree of guilt in attempted or accomplished murder, have become in course of time much more numerous. In the old text or Avesta, as quoted above (ver. 17), there are only three degrees distinguished, namely, *âgereptem*, or attempt; *araoirishtem*, or assault; and *aredush*, or perpetration. In its Zend or commentary there were probably more distinctions made, and different degrees of punishment mentioned, as we may infer from the Zend following ver. 1. In this Avesta capital punishment is ordered only when *aredush* has been committed five times. In the Pâzand or sub-commentary there is a detailed list of punishments, consisting of blows with a horse-goad or whip, varying from five to two hundred in number.

Towards the end of the fourth Fargard (ver. 44-54), we have only Avesta without Zend or commentary. This

Avesta, which is certainly very old, and refers apparently to various subjects, is so very obscure in style as to be the most difficult passage of the whole Vendidad. In its beginning there is an ancient law, enjoining the greatest friendship and equality among the members of the Zoroastrian community. It runs as follows: ‘And when men of the same (Mazdayasnian) religion should come here, either brothers or friends, seeking a field, or seeking a wife, or seeking wisdom, if they should come seeking a field, they may acquire their field here, if they should come seeking a wife, you may make some of the women marry; if they should come seeking wisdom, you may recite the beneficent texts.’

#### 5. THE FARGARDS V.—XVII.

From the fifth to the eighth Fargard, we find very minute and detailed precepts for the treatment of a dead body, the construction of Dakhmas or “towers of silence,” and the purification of men or things brought into contact with a corpse. The idea pervading the whole is the utter impurity of a dead body, and the extreme purity and sacredness of earth, fire, and water. No impure thing can, therefore, be thrown upon any one of these elements, because it would spoil the good creation by increasing the power and influence of the *daēvas* or demons, who take possession of the body as soon as a man is dead. The corpse is, therefore, to be carried on to the barren top of a mountain or hill, and to be placed on stones (or iron plates), and exposed to dogs and vultures, so as to benefit in this way the animals of the good creation. A man who touches a dead body, the contagious impurity of which has not been previously checked by holding towards the corpse a peculiar kind of dog,<sup>1</sup> is said to be at once visited by a

<sup>1</sup> Which is called “the four-eyed dog,” a yellow spot on each of its eyelids being considered an additional eye. He has yellow ears, and the colour of the rest of his body varies from yellow to white. To his eyes a kind of magnetic influence is ascribed.

spectre, representing death itself. This is called *drukshsh nasush*, "the destructive corruption." To get rid of this annoyance he is to be sprinkled with water on the different parts of his body, as described with the greatest minuteness in the eighth Fargard.

In the same Fargard (vers. 73-96) the preparation of the sacred fire is described. Fires from sixteen different places are required, which, after having been purified by praying over them, must be brought to one and the same hearth (called *dâityô-gâtush*, now *Dâdgâh*). The fire in which a dead body is being burnt is indispensable; although it be the most impure of all,<sup>1</sup> it is believed to have absorbed the fire (heat or electricity) which was in the animal body. It is called *nasupâka*, and its obtainment and purification by putting it into a certain number of holes called *hañdareza* (Persian *andâzah*, "a measure"), which requires much trouble, are more minutely described than the acquisition of the other fires (those of dyers, potters, glassworkers, blacksmiths, bricklayers, &c.). The collective fire obtained in this way represents the essence of nature, the fluid pervading the whole earth, the cause of all growth, vigour, and splendour, and it is, therefore, regarded with great reverence by the Parsis.

In the ninth Fargard there is a very detailed description of the great purification ceremony, called the "Barashnom of nine nights," which lasts for nine days (or rather nights). It is intended for the removal of any impurity whatever, and is practised chiefly by priests. The person who has to undergo the ceremony must drink the urine of a cow, sit on stones within the compass of certain magic circles, and while moving from one heap of stones to another he must rub his body with cow's urine, then with sand, and lastly wash it with water. This custom has descended from the most ancient times, when a purifying and healing influence

<sup>1</sup> To burn a dead body is, according to the spirit of the Zoroastrian law, one of the greatest crimes.

was ascribed to the urine proceeding from so sacred an animal as the cow was to the ancient Aryans.<sup>1</sup>

In the tenth and eleventh Fargards prayers are enumerated, which were believed to have the power of removing the impurity caused by contact with a dead body. All these prayers are to be found in the older part of the Yasna.

The twelfth Fargard treats of the duration of mourning for the death of the head of a family, and of relations in different degrees. For those who die as righteous men by the law of nature (who are called *dahmas*) only half as much time of mourning is required as for those who die by their own hands, or are executed (who are called *tanu-perethas*).

The thirteenth and fourteenth Fargards treat of dogs and water-dogs (*udra*, "otter"), which are not to be badly treated, wounded, mutilated, starved, or killed. Should a man be found guilty of such charges, he is to be severely punished. The killing of an otter is especially regarded as a horrible crime, since this animal is believed to contain the souls of a thousand male and a thousand female dogs. A man who commits this crime has to receive ten thousand lashes with a horsewhip, according to the later interpretation; or he must kill ten thousand animals of the bad creation, such as snakes, mice, lizards, frogs, &c., and carry ten thousand loads of wood to the fire, &c.

In the fifteenth Fargard various topics are treated, such as the sins called *peshô-tanu* (i.e., such actions as are not of themselves considered specially hurtful or injurious, but which may under certain circumstances cause damage or injury), the crime of procuring abortion in the case of an illegitimate child,<sup>2</sup> and the treatment of pregnant dogs.

The whole sixteenth Fargard is devoted to the treatment of women at the time of their menstruation.

<sup>1</sup> Cow's urine was probably a metaphorical name for "rain-water" originally—the clouds being cows metaphorically.

<sup>2</sup> This is strictly prohibited, and if it be committed, the seducer, the girl, and the nurse, are equally guilty of the murder.

In the seventeenth Fargard precepts are given how to treat hair and nails which have been cut. The demons must be prevented from using the cuttings for doing injury to the good creation.

6.—THE EIGHTEENTH FARGARD.

The commencement of this Fargard is probably lost, as it appears to begin now in the middle of a subject; and its contents are of a very miscellaneous character, as may be seen from the following translation:—

1. For many a man—so said Ahuramazda: O righteous Zarathushtra! wears another mouth-veil<sup>1</sup> (*penôm*, though) unclothed with religion; falsely he is termed a fire-priest; thou shouldst not call him a fire-priest,—so said Ahuramazda: O righteous Zarathushtra!<sup>2</sup>

2. He carries another vermin-killer<sup>3</sup> (*khrafstraghna*, though) unclothed with religion; falsely he is termed a fire-priest; thou shouldst not call him a fire-priest,—so said Ahuramazda: O righteous Zarathushtra!<sup>4</sup>

3. He carries another plant<sup>5</sup> (as *barsom*, though) unclothed with religion; falsely he is termed a fire-priest; thou shouldst not call him a fire-priest,—so said Ahuramazda: O righteous Zarathushtra!

4. He wields the deadly poniard (for sacrificing, though) unclothed with religion; falsely he is termed a fire-priest;

<sup>1</sup> That is, not the kind of mouth-veil used by priests. The *pauidâna*, "a putting-on, a mouth-veil" (Pahl. *padâm*, Pâz. *penôm*), consists of two pieces of white cotton cloth, hanging loosely from the bridge of the nose to at least two inches below the mouth, and tied with two strings at the back of the head. It must be worn by a priest whenever he approaches the sacred fire, so as to prevent his breath from contaminating the fire. On certain occasions a layman has to use a substitute for the *penôm* by screening his mouth and nose with a portion of his muslin shirt.

<sup>2</sup> The extra words *baê-erzu-frath-anhem*, "two fingers' breadth," are merely an Avesta quotation, made by the Pahlavi translator, with reference to the extent of the *Penôm*.

<sup>3</sup> That is, not the kind used by priests. The *khrafstraghna* was some implement that has now gone out of use.

<sup>4</sup> The two additional phrases are quoted by the Pahlavi translator.

<sup>5</sup> This seems to refer to the use of twigs of any improper plant for the sacred *barsom*.



thou shouldst not call him a fire-priest,—so said Ahuramazda: O righteous Zarathushtra!

5. Whoever lies the whole night through without praying, without reciting (the Gâthas), without repeating (the short prayers), without performing (any ceremony), without studying, without teaching,<sup>1</sup> in order to acquire a soul fit for the Chinvað (bridge),<sup>2</sup> falsely he is termed a fire-priest; thou shouldst not call him a fire-priest,—so said Ahuramazda: O righteous Zarathushtra!

6. Thou shouldst call him the fire-priest—so said Ahuramazda: O righteous Zarathushtra!—who, the whole night through, would interrogate a righteous understanding, free from anxiety (or defect), fit for the widening (and) gratifying<sup>3</sup> Chinvað bridge, (and) obtaining the life, righteousness, and perfection of the best life (paradise).

7. Inquire, O just one! of me who am the Creator, the most munificent, the wisest, and the readiest replier to questions; so will it be better for thee, so wilt thou be more beneficent, if thou wilt inquire of me.

8. Zarathushtra asked Ahuramazda: O Ahuramazda! most munificent spirit, creator of the settlements supplied with creatures, righteous one! through what is one a criminal worthy of death?

9, 10. Then said Ahuramazda: By teaching an evil religion, O Spitama Zarathushtra! Whoever, during three spring seasons, does not put on the sacred thread-girdle (*kustî*),<sup>4</sup> does not recite the Gâthas, does not reverence the good waters, and whoever sets this man,<sup>5</sup> delivered into my custody, again at large, thereby performs no better

<sup>1</sup> Or, perhaps, “without studying the accents, and without intoning them:” comp. Sans. *shikshâ*.

<sup>2</sup> That is, a soul so good that it will find the Chinvað bridge wide enough to allow it to pass over it to heaven. If the soul be wicked it is said to find the bridge too narrow for it to pass over.

<sup>3</sup> Or, perhaps, “assisting,” “serviceable.”

<sup>4</sup> The Parsis wear the *kustî* as an indispensable symbol of their religion; it is formed of seventy-two fine woollen threads twisted together.

<sup>5</sup> Who neglects his duties as before stated, and so incurs punishment or tribulation.

work than if he should cut the extent of the skin off his head.<sup>1</sup>

11. For the prayer of one heretical, evil, unrighteous (man) lengthens the chin; (that) of two lengthens the tongue; of three there is no (such prayer) whatever; four invoke themselves.<sup>2</sup>

12. Whoever gives of the out-squeezed Hom-juice, or of the consecrated meats, to one heretical, evil, unrighteous (man), thereby performs no better work than if he should lead a troop of a thousand horse into the Mazdayasnian villages, should slay the men, and should drive away the cattle as booty.

13. Inquire, O just one! &c. [as in ver. 7].

14. Zarathushtra asked, &c. [as in ver. 8, to] righteous one! who is the dutiful attendant (*sraoshâvarca*) of Srosh the righteous, the mighty, the embodiment of the sacred word, the impetuous runner?

15-17. Then said Ahuramazda: The bird named Parô-darsh, O Spitama Zarathushtra! which evil-speaking men call by the name Kahrkatâs.<sup>3</sup> Moreover, this bird raises (its) voice at the approach of dawn<sup>4</sup> (thus): Arise ye men! praise the righteousness which is most perfect; repulsed are the demons; this one oppresses you, Bûshyâsta<sup>5</sup> the long-handed, she lulls to sleep the whole living creation after it is awakened by the light (saying): Sleep long, O man! it befits thee not (to rise); trouble not about the three best things, the well-considered thought, the well-spoken word, and the well-done action; (but) trouble about the three worst things, the ill-considered thought, the ill-spoken word, and the ill-done action.

18, 19. Moreover, for the first third of the night, my fire

<sup>1</sup> That is, should scalp him.

<sup>2</sup> The meaning of this verse is very obscure, and the text may be defective.

<sup>3</sup> A nickname of the domestic cock.

<sup>4</sup> The term *ushdm sârdm* is given as a name for the third quarter of the night in the *Farhang-i Olm-khadök*.

<sup>5</sup> The demoness personifying unseasonable sleep and lethargy.

of Ahuramazda<sup>1</sup> entreats the master of the house (saying): Arise to help, O master of the house! put on thy clothes, wash thy hands, fetch firewood, bring it to me, with washed hands make me blaze again by means of purified firewood; the demon-formed Azi (covetousness) may get at me, he seems clinging around (my) life.

20, 21. Then for the second third of the night, my fire of Ahuramazda entreats the husbandman (saying): Arise to help, O husbandman! put on thy clothes, &c. [as in ver. 19].

22. Then for the third third of the night, my fire of Ahuramazda entreats Srosh the righteous (saying): Arise to help, O righteous, handsome Srosh! does one bring to me any of the purified firewoods of the material world with washed hands? the demon-formed Azi may get at me, he seems clinging around (my) life.

23-25. Then he, Srosh the righteous, wakes the bird named Parô-darsh, &c. [as in vers. 15-17].

26. Then speaks each of two companions lying on a bed: Do thou arise! he (the cock) drives me away; whichever of the two rises first will attain to the best life (paradise); whichever of the two brings to the fire of Ahuramazda (some) of the purified firewoods with washed hands, him will the fire, pleased (and) unharmed, bless in the following manner:

27. May a herd of cattle accompany thee! (and so) may a multitude of men (sons)! may an active mind and an active life attend thee! mayst thou subsist with an existence of the nature of (this) blessing, so many nights as thou shalt live! This is the blessing of the fire for him who brings dry firewood, selected for burning, (and) purified by the utterance of the Ashem (-vohu formula).

28. And whoever had given away, with perfect rectitude, these my birds, O Spitama Zarathushtra! in a pair, male and female, to a righteous man, may consider his

<sup>1</sup> That is, my sacred fire, often called the son, or offspring, of Ahuramazda.

gift a mansion with a hundred columns, a thousand girders, ten thousand rooms,<sup>1</sup> (and) ten thousand windows.

29. And whoever had given a morsel<sup>2</sup> of flesh to this my bird Parô-darsh, I who am Ahuramazda shall never be asking him a second word, forth I will depart to the best life (paradise).

30. The righteous Srosh, with lowered club, asked the Drukhsh: O Drukhsh, inglorious (and) inactive! dost thou then alone of all the living creation engender without cohabitation?

31, 32. Thereupon, she who is the fiendish Drukhsh answered him: O righteous, handsome Srosh! I do not alone of all the living creation engender without cohabitation: indeed I have even four paramours; they cohabit with me just as any other males cohabit with females for progeny.

33. The righteous Srosh, with lowered club, asked the Drukhsh: O Drukhsh, inglorious (and) inactive! who is the first of these thy paramours?

34, 35. Thereupon, she who is the fiendish Drukhsh answered him: O righteous, handsome Srosh! that, indeed, is the first of these my paramours, when a man gives not the merest trifle of unused clothes to a righteous man (when they are) begged for with perfect rectitude, he cohabits with me just as, &c. [as in ver. 32].

36. The righteous Srosh, with lowered club, asked the Drukhsh: O Drukhsh, inglorious (and) inactive! what is the extermination of (the result of) this?

37, 38. Thereupon, she who is the fiendish Drukhsh answered him: O righteous, handsome Srosh! this is the extermination of it, when the man gives even a trifle of unused clothes to a righteous man (when they) are not begged for with perfect rectitude, he destroys my concep-

<sup>1</sup> The exact meaning of the words translated "rooms" and "windows" is very uncertain. otherwise translated, but hardly so as to make sense out of all parts of the sentence. The flesh would pollute the cock if he ate it.

<sup>2</sup> The words *tanu mazd* may be

tions just as a four-legged wolf would utterly tear a child out of the womb.

39. The righteous Srosh, with lowered club, asked the Drukhsh : O Drukhsh, inglorious (and) inactive! who is the second of these thy paramours ?

40, 41. Thereupon, she who is the fiendish Drukhsh answered him : O righteous, handsome Srosh ! that, indeed, is the second of these my paramours, when a man makes water an instep's length beyond the toes;<sup>1</sup> he cohabits with me just as, &c. [as in ver. 32].

42. The righteous Srosh, &c. [as in ver. 36].

43, 44. Thereupon, she who is the fiendish Drukhsh answered him : O righteous, handsome Srosh ! this is the extermination of it, when the man, after he shall stand up,<sup>2</sup> shall repeat, three steps off, the Ashem (-vohu formula) thrice, the Humatanām (Yas. xxxv. 2) twice, the Hukshathrôtemâi (Yas. xxxv. 5) thrice, shall then recite the Ahuna-vairya (Yas. xxvii. 13) four times, (and) shall pray Yênhê-hâtâm (Yas. vii. 27) ; he destroys my conceptions, &c. [as in ver. 38].

45. The righteous Srosh, with lowered club, asked the Drukhsh : O Drukhsh, inglorious (and) inactive! who is the third of these thy paramours ?

46, 47. Thereupon, she who is the fiendish Drukhsh answered him : O righteous, handsome Srosh ! that, indeed, is the third of these my paramours, when a man asleep emits semen ; he cohabits with me just as, &c. [as in ver. 32].

48. The righteous Srosh, &c. [as in ver. 36].

49-52. Thereupon, she who is the fiendish Drukhsh answered him : O righteous, handsome Srosh ! this is the extermination of it, when the man, after waking from sleep, shall repeat the Ashem (-vohu formula) thrice, &c.

<sup>1</sup> Literally : 'the length of the measure equivalent to a hand's fore-part of the foot beyond the breadth.

'fore-part of the foot ;' *frabda* <sup>2</sup> From the squatting position (resting merely on the soles of the feet) of the foot," is understood to be a which is customary in such cases.

[as in vers. 43, 44]. Then he speaks to the bountiful Armaiti (spirit of the earth): O bountiful Armaiti! I commit to thee this progeny (lit. man), mayst thou restore this progeny to me at the triumphant renovation (of creation, at the resurrection)! as one knowing the Gâthas, knowing the Yasna, attending to the discourses,<sup>1</sup> intellectual, experienced, embodying the sacred word. Then thou shouldst announce his name as Fire-produced (*âtare-dâta*), or Fire-offspring (*âtare-chithra*), or Fire-race (*âtare-zañtu*), or Fire-land (*âtare-dagyu*), or any other name of (those) formed with (the word) Fire.<sup>2</sup>

53. The righteous Srosh, with lowered club, asked the Drukhsh: O Drukhsh, inglorious (and) inactive! who is the fourth of these thy paramours?

54, 55. Thereupon, she who is the fiendish Drukhsh answered him: O righteous, handsome Srosh! that, indeed, is the fourth of these my paramours, when a man, after (his) fifteenth year, frequents a courtesan, ungirdled or uncovered,<sup>3</sup> then at the fourth departing step, immediately afterwards, we who are demons, at once we occupy (his) tongue and marrow; afterwards the possessed ones destroy the settlements of righteousness (which are) supplied with creatures, as the spells of sorcerers destroy the settlements of righteousness.

56. The righteous Srosh, &c. [as in ver. 36].

57-59. Thereupon, she who is the fiendish Drukhsh answered him: O righteous, handsome Srosh! there is no extermination whatever of it; when a man, after (his) fifteenth year, &c. [as in vers. 54, 55].

60. Inquire, O just one! &c. [as in ver. 7].

61. Zarathushtra asked, &c. [as in ver. 8, to] righteous one! who offends thee, who art Aburamazda, with the

<sup>1</sup> Or "conversations," referring probably to such conversations between Aburamazda and Zarathushtra as are common in the Vendidad.

<sup>2</sup> The same kind of names, according to Dastur Hoshangh, ought to be

used for still-born children, who must all be named.

<sup>3</sup> That is, without sacred thread-girdle (*kusti*) or sacred shirt (*sadarah*); *anabâdâ* is a contraction of *anâvâdâ*.

greatest offence? [(Zend) who annoys (thee) with the greatest annoyance?]

62. Then said Ahuramazda: Truly the courtesan, O righteous Zarathushtra! who commingles the seed of the pious and impious, of idolaters and non-idolaters, of self-destroying sinners and non-self-destroying sinners (*i.e.*, those whose sins are heinous and mortal and the reverse).

63. With a look, O Zarathushtra! she stagnates one-third of the mighty waters flowing in streams. With a look, O Zarathushtra! she destroys one-third the growth of the up-shooting, flourishing, golden-coloured<sup>1</sup> trees.

64. With a look, O Zarathushtra! she destroys one-third the coverings (crops) of the bountiful Armaiti (spirit of the earth). With a leer, O Zarathushtra! she destroys one-third of the strength, and success, and righteousness of a righteous man of very good thoughts, of very good words, of very good deeds.

65. I tell thee, O Spitama Zarathushtra! these females are also more destructive than darting serpents, or than howling wolves, or than a she-wolf suckling her young<sup>2</sup> (who) rushes into a (sheep-) fold, or than a frog spawning thousands (who) dives into the water.

66. Inquire, O just one! &c. [as in ver. 7].

67, 68. Zarathushtra asked, &c. [as in ver. 8, to] righteous one! whoever, knowingly (and) intentionally cohabits with a menstruous woman (who is) conscious, knowing, and informed (of it), what is his punishment? what is his atonement? what works performed in compensation for this may the culprit execute?

69, 70. Then said Ahuramazda: Whoever, knowingly, &c. [as in ver. 67, to] informed (of it), he shall furnish a thousand young cattle, and he should offer, with perfect rectitude, the fat of the kidneys<sup>3</sup> of all these cattle to the

<sup>1</sup> Perhaps "green-coloured, verdant."

suggested, but the meaning is very uncertain.

<sup>2</sup> This translation of the epithet *azō-daidhīm* is only a guess; perhaps "seeing a goat" might also be

<sup>3</sup> All the old MSS. read *asmanivdo* (not *afsmānivdo*), and the Pahlavi translation quotes, as an explanation,

priest for the fire; he should offer (it) to the good waters with (his) arm.

71. He should offer with perfect rectitude a thousand loads<sup>1</sup> of hard firewoods, well-hewn, (and) selected (as dry), for the fire; he should offer, with perfect rectitude, a thousand loads of soft firewoods of the sandal-wood (*urdsna*), or benzoin (*rohū-gaona*), or aloe-wood (*rohū-kereti*), or pomegranate (*hadhāna/pata*),<sup>2</sup> or any other of the most odoriferous trees, for the fire.

72. He should lop off a thousand loppings<sup>3</sup> for the sacred twigs (Barsom). He should offer, with perfect rectitude, to the good waters, fallen twigs of the shrub which is called pomegranate, for a thousand consecrated waters (*saothra*) with Homa and milk, (which are) purified, examined (as to purity), purified by a pious man (a priest, and) examined by a pious man.

73. He should kill a thousand serpents gliding on their bellies, (and) two thousand others. He should kill a thousand land-frogs, (and) two thousand water-(frogs). He should kill a thousand ants carrying away corn, (and) two thousand others.

74. He should erect thirty bridges across navigable waters.<sup>4</sup> One should strike (him) a thousand blows with a horse-goad, two thousand with a scourge (*sraoshō-charana*).

75, 76. That is his punishment, that is his atonement, such are the works, performed in compensation for this, the culprit may execute. If he shall execute (them) he shall attain that life which is for the righteous, (but) if he shall

the Avesta phrase: *yad aštare: creidh: la asma reja*, from which it appears that *azman* is connected with *veredh-ka*, "a kidney."

<sup>1</sup> That is, loads for a man's back.

<sup>2</sup> Such are the traditional explanations of these terms for odoriferous woods.

<sup>3</sup> That is, he should supply the material for the Barsom. The verb

*frastairydd* cannot refer to the preparation or final arrangement of the Barsom, which can be performed only by a priest. The same remark applies to all the other offerings here mentioned, which must be brought to a priest for him to offer.

<sup>4</sup> That is, he should form foot-bridges across streams which are not fordable with safety.



not execute (them) he shall attain that life which is for the wicked (and is) gloomy, originating in darkness, (and) dark.<sup>1</sup>

# 7.—THE NINETEENTH FARGARD.

FRAGMENT OF AN OLD EPIC SONG, VERS. 4, 6-9.

(*The devil's attempts to frustrate Zarathushtra's doings.*)

The verses 1-3 are introductory to the ancient song, and evidently intended as some explanation of the contents of this ancient text. In this introduction is described how Drukhsh, one of the evil spirits in Ahriman's service, came forth from the northern regions at her master's command, to destroy Zarathushtra. The prophet frustrated all such attempts to ruin him by simply repeating the sacred formula *Yathâ-ahû-vairyô*. Drukhsh, having been thus defeated, told the chief of the evil spirits, Angrô-mainyush, that it was impossible to do any mischief to the prophet.

Zarathushtra perceived the snares laid for him, and thought about escaping them. This is described in the verses of the old song, which were undoubtedly current in the mouths of the Iranian people. The song is composed in the heroic metre of the ancient Aryans, the Anushtubh, which has given rise to the common Shloka.<sup>2</sup>

<sup>1</sup> It is probable that this sentence in this world, as well as in the future refers to rewards and punishments existence.

<sup>2</sup> The original ballad is here subjoined in its metrical form, its translation being given in the text.

(4)

<i>Ushishtaq</i>	<i>Zarathushtrô</i>		<i>asaretô</i>	<i>aka</i>	<i>manan̄ha</i>
<i>khruzhdaya</i>	<i>ôbaêshô parshthanâm,</i>		<i>asânô</i>	<i>zasta</i>	<i>drazhimnô.</i>

DEFECTIVE.

(6)

<i>Païti</i>	<i>ahmâi</i>	<i>adavata</i>		<i>duzhdâmô</i>	<i>Anrô</i>	<i>mainyush :</i>
<i>Mâ</i>	<i>mê</i>	<i>dâma</i>		<i>mereñchanuha,</i>	<i>ashâum</i>	<i>Zarathushtra !</i>
<i>Tâm</i>	<i>ahi</i>	<i>Pourushaspahê</i>		<i>puthrô</i>	<i>barethryâç</i>	<i>hacha</i>
<i>Zâvishi ;</i>	<i>apa-stavanûha</i>		<i>vanukhm</i>	<i>daênâm</i>	<i>mâzdayasnîm,</i>	
<i>Viñdâi</i>	<i>yânem yatha</i>	<i>vindaç</i>		<i>Vadhaghanô</i>	<i>dañhupaitish.</i>	

(7)

<i>Païti</i>	<i>ahmâi</i>	<i>avashata</i>		<i>yô</i>	<i>Spitâmô</i>	<i>Zarathushtrô :</i>
<i>Nôid</i>	<i>hê</i>	<i>apastavânê</i>		<i>vanukhm</i>	<i>daênâm</i>	<i>mâzdayasnîm.</i>
<i>Nôid</i>	<i>asta</i>	<i>nôid ushtânem</i>		<i>nôid</i>	<i>baodhascha</i>	<i>urvisyâç</i>

1. From the northern quarter [(Pâz.) from the northern quarters], Angrô-mainyush, the deadly, the demon of demons, rushed forth. Thus spoke the evil-doing Angrô-mainyush, the deadly: Drukhsh (demon of destruction) ! rush forth and kill the righteous Zarathushtra. Then the Drukhsh rushed about him, the demon Bâiti, the destroyer intending to kill.

2. Zarathushtra recited the Ahuna-vairya (formula); he invoked the good waters of good qualities, he confessed the Masdayasnian religion. Drukhsh was overthrown by it; the demon Bâiti, the destroyer intending to kill, ran away.

3. Drukhsh then replied: Impostor Angrô-mainyush! I do not think about doing any harm to Spitama Zarathushtra [(Pâz.) the all-glorious, righteous Zarathushtra]. Zarathushtra perceived in his mind that the wicked, evil-doing demons were laying snares for him.

*Song.*

4. Zarathushtra arose [(Pâz.) Zarathushtra went forward] uninjured by the hostile intentions of the evil spirits, holding a stone (1) in his hand, [(Zend) as large as a cottage]. The righteous Zarathushtra was praying to Ahuramazda the creator: Wherever thou touchest this wide, round, far-extended earth, incline to support Pourushaspa's house.

5. Zarathushtra informed Angrô-mainyush: Evil-doing Angrô-mainyush! I will destroy the creatures produced

				(8)			
Paiti	ahmî	adarata			dushdâmô	Anrô	mainyush:
Kahê	vacha	vandhi!			Lahê	vacha	apayashî!
Kana	zaya	huleretdôphô			mana	dâma	Anrô mainyush!

				(9)			
Paiti	ahmî	arashata	yô		Spildâmô	Zarathushtrô:	
Hâianacha	tashata	haomacha			vacha	mazdô-frashkta	
Mana	zaya	asti	tahishtem;		ana	vacha	vandni,
Ana	vacha	apa	yashni,		ana	zaya	huleretdôphô,
di	dushda	Anra	mainyô!		dathad	s eîlô	mainyush,
Dathad	zruni	akaranê,			fradathen	ameshdô	spekta
Hukshathrô	hushdôphô,						

by the demons, I will destroy death produced by the demons, I will destroy the witch Khnāthaiti<sup>1</sup> for whose (destruction) the triumphant Soshyâns will be born out of the water Kāsoya from the eastern quarter [(Paz.) from the eastern quarters].

6. To him spoke Angrô-mainyush the creator of evils: Do not destroy my creations, O righteous Zarathushtra! Thou art Pourushaspa's son, from birth thou invokest. Curse the good Mazdayasnian religion, (then) thou shalt obtain fortune such as King Vadhaghana obtained.

7. To him replied Spitama Zarathushtra: I will not curse the good Mazdayasnian religion, not (if my) body, not (if my) soul, not (if my) life should part asunder.

8. To him spoke Angrô-mainyush the creator of evils: With whose words wilt thou smite? with whose words wilt thou suppress my creatures (who am) Angrô-mainyush? (and) with what well-made weapons?

9. To him replied Spitama Zarathushtra: The mortar and dish and Homa, and the words pronounced by Mazda are my best weapons; with these words will I smite, with these words will I suppress, with these well-made weapons, O evil-doing Angrô-mainyush! The beneficent spirit made (them), he made (them) in boundless time, the immortal benefactors (Ameshaspentas), the good rulers and good arrangers, co-operated.

*(The fate of the soul after death, vers. 27-32.)*

27. Creator of the settlements supplied with creatures, righteous one! What are the events [(Paz.) what events happen? what events take place? what events are met with?] (when) a man shall give up his soul in this world of existence?

28. Then said Ahuramazda: After a man is dead [(Paz.) after a man has departed, when the running evil-doing demons make destruction (of his life)], at daybreak after the third night, [(Paz.) when aurora is shining], he reaches

<sup>1</sup> Probably an idol-worshipper in Kandahar, or thereabouts.

Mithra, rising above the mountains resplendent with their own rightful lustre [(Pâz.) when the sun rises].

29. The demon Vîzareshô by name, O Spitama Zarathustra! carries the soul bound towards the country of the wicked Deva-worshipping men.<sup>1</sup> It goes on the time-worn paths, which are for the wicked and which are for the righteous, to the Chinvað bridge, created by Mazda, and right, where they ask the consciousness and soul their conduct in the settlements (*i.e.*, world) [(Pâz.) what was achieved in the world of existence].

30. She, the beautiful, well-formed, strong, (and) well-grown, comes with the dog, with the register, with children, with resources, with skilfulness.<sup>2</sup> She dismisses the sinful soul of the wicked into the glooms (hell). She meets the souls of the righteous when crossing the (celestial mountain) Harô-berezaîti (Alborz), and guides them over the Chinvað bridge [(Pâz.) the bridge of the heavenly spirits].

31. Vohu-manô (the archangel Bahman) rises from a golden throne; Vohu-manô exclaims: How hast thou come hither to us, O righteous one! from the perishable life to the imperishable life?

32. The souls of the righteous proceed joyfully to Ahuramazda, to the Ameshaspentas, to the golden throne, to paradise (Garô-nemâna) [(Pâz.) the residence of Ahuramazda, the residence of the Ameshaspentas, and the residence of the other righteous ones.]

*(Fragment not connected with the preceding.)*

33. The righteous man being purified, the demons, the wicked evil-doers, are so frightened at (his) scent, after death, as a sheep encompassed by wolves is frightened by a wolf.

<sup>1</sup> The country of the deva-worshippers is India.

<sup>2</sup> The dog is requisite to be looked at by a man at the last gasp, but the meaning of the two following epithets is very uncertain. This passage ev-

idently refers to the maiden who is a personification of one's actions during life, and is said to meet the soul after its third night's separation from the body. Compare the *Hâdôkht Nask* (Yt. xxii. 9, p. 220).

34. The righteous men assemble, Nairyô-sanha assemblies. Say: Ahuramazda's friend is Nairyô-sanha; thyself invoke, O Zarathushtra! this creation of Ahuramazda.

35. Zarathushtra said unto me the words: I praise the rightful creation, formed by Ahuramazda; I praise the earth created by Ahura, the water created by Mazda, the rightful vegetation; I praise the sea Vouru-kasha (*i.e.*, having distant shores); I praise the brightly-shining sky; I praise the eternal luminaries (the fixed stars), the self-created.<sup>1</sup>

36. I praise the best life (paradise) of the righteous, (which is) resplendent (and) all-glorious; I praise the house of song (*garô-nemâna*, equivalent to "paradise"), the residence of Ahuramazda, the residence of the Ameshaspentas, the residence of the other righteous ones; I praise the bridge Chinvað (bridge of the gatherer), created by Mazda, in the self-created intermediate region (between heaven and hell).

37. I praise good fortune, the wide-eyed; I praise the strong guardian-angels (Fravashis) of the righteous, benefiting all creatures; I praise Behram created by Ahura, the bearer of splendour created by Mazda; I praise the shining, glorious star Tishtar (Tîr, Mercury), with the body of a golden-horned ox.

38. I praise the beneficent hymns (the five Gâthas), ruling over the (five) periods (of the day), the righteous ones. I praise the Ahunavaiti Gâtha; I praise the Ushtavaiti Gâtha; I praise the Spentâ-mainyû Gâtha; I praise the Vohu-khshathra Gâtha; I praise the Vahishtëishti Gâtha.

39. I praise the region (*Karshvare*, or Keshvar) Arezahi (and) Savahi; I praise the region Fradadhafshu (and) Vidadhafshu; I praise the region Vouru-bareshti (and) Vouru-jareshti; I praise the region Qaniratha; I praise the splendid Hêumat (Hilmand), the shining, the glorious. I praise the good wealth (Ashi); I praise the good science,

<sup>1</sup> Throughout these verses 'I invoke' would be more correct than 'I praise.'

I praise the rightest science. I praise the glory of the Aryan countries; I praise the glory of Yima the king, rich in flocks.

#### 8. THE FARGARDS XX.-XXII.

These last three Fargards of the Vendidad seem to have belonged originally to some medical book. They contain spells for curing diseases, which resemble very much the mantras which are intended for the same purpose in the Atharvaveda. *Thrita* is said to have been the first physician who relieved mankind from the distress and misery caused by diseases. The angel, presiding over the medical art, is called *Airyaman*, to whom even Ahuramazda despatches his messenger *Nairyô-saṇha* (Neryosangh).

#### XV.—BRIEF SURVEY OF AVESTA LITERATURE.

Having described, and illustrated by selected specimens, the various branches of the sacred literature of the Parsis, we may conclude this Essay with a brief summary and survey of the whole.

At the head of this literature undoubtedly stand the FIVE GĀTHAS, which we must regard as the work of Spitama Zarathushtra himself and his disciples, as any one can easily convince himself by a careful perusal of the numerous passages, translated above from these hymns, and by comparing them with those extracted from other parts of the Zend-Avesta. Besides the internal evidence, which is strong and convincing enough, some external reasons may be alleged to corroborate the opinion that these Gāthas contain the undoubted teachings and sayings of the celebrated Zoroaster himself. While the other parts are nowhere said to be the work of Spitama Zarathushtra himself he is distinctly and expressly mentioned, in the *Srosh Yasht*, as the author of these ancient and sacred songs (see p. 141). Whereas in the other parts of the Zend-Avesta Zarathushtra is spoken of in the third person, and even occasionally invoked as a divine being—in the Gāthas he

speaks of himself in the first person, and acts throughout as a man who is commissioned by God to perform a great task. We find him placed among men, surrounded by his friends, Kava Vîshtâspa, Jâmâspa, and Frashaoshtra, preaching to his countrymen a new and purer religion, exhorting them to forsake idolatry and to worship only the living God.

The Gâtha literature was, in ancient times, certainly not confined to the scanty fragments which are now extant. There existed, no doubt, a much larger collection of the hymns and sayings of Spitama Zarathushtra and his disciples, including those of the ancient prophets called *Saoshyañtô*, which are now and then alluded to in the Yasna. Out of this larger collection those verses were selected, which were believed to be most efficacious for putting down the evil influences of the hostile Devas and their priests (the Brahmins), and for increasing the welfare of the Zoroastrians; and these only have been preserved. The collection of the Gâthas, extant now-a-days, may be well compared to the Sâmaveda, which contains detached verses, selected from the Rigveda, intended only for being sung at the celebration of the great Soma sacrifices. While the Brahmins preserved their complete Rigveda, or entire collection of hymns, irrespective of their liturgical application, the ancestors of the Parsis, who were apparently more careless of their sacred literature than their Brahmanical brethren, lost it almost entirely.

Next to the Gâthas in rank stands the YASNA OF SEVEN CHAPTERS (see p. 170). For reasons pointed out above, we cannot regard it as a genuine work of Spitama Zarathushtra himself. It appears to be the work of one of the earliest successors of the prophet, called in ancient times *Zarathushtra* or *Zarathushtrôtema* (see sect. ii. 3, of the fourth Essay), who, deviating somewhat from the high and pure monotheistic principle of Spitama, made some concessions to the adherents of the ante-Zoroastrian religion by addressing prayers to other beings than Ahuramazda.

The first part of the Yasna, styled above the **LATER YASNA**, is certainly of a far later date than even the "Yasna of Seven Chapters." The high-priests seem to have tried to conciliate the men of the old party (called *paōiryō-shatshō*, "of the old creed"), who were unwilling to forsake the ancient polytheistic religion, and its time-hallowed rites and ceremonies. The old sacrifices were reformed, and adapted to the more civilised mode of life of the Iranians. The intoxicating Soma beverage was replaced by a more wholesome and invigorating drink, prepared from another plant than the original Soma plant, together with twigs of the pomegranate tree, and without any process of fermentation (water being merely poured over them); but its name in the Iranian form, *Haoma*, remained, and some of the ceremonies also, as we shall see in the fourth Essay; the solemn sacrificial cakes of the Brahmins (*purodāsha*) were superseded by the sacred bread called *draonō* (*Darūn*). New invocations, addressed to those divine beings who occupied the places of the ancient Devas or gods (branded by Spitama Zarathushtra as the originators of all evil and sin), were composed and adapted for the reformed Soma sacrifice (*Homa* ceremony). These new prayers form the substance of the later Yasna which was to represent the formulas of the Brahmanical Yajurveda.

If we compare this later Yasna with the Gāthas, we find (irrespective of the difference of dialect) such a vast difference in their contents, that it is quite impossible for a conscientious critic to assign them to one author. While in the Gāthas we never find mentioned either *Homa*, *Barsom*, or gods like *Mithra* and *Anāhita*, or even *Amesha-spenta*, the general name for the heavenly councillors, we meet with their names in nearly every page of the later Yasna. Here naturally arises the question why the author of the Gāthas, in propounding his new religious doctrines, entirely overlooked the things which were considered in after times as the most indispensable implements of divine



service, and why he disregarded those gods and divine beings whom it was afterwards held very sinful to neglect? The only answer is, that he neither believed in them, nor thought them to be an essential part of religion.

In the same rank as the later *Yasna* may be classed the *VISPARAD* (see p. 191). It was composed by one of the later high-priests for the celebration of the *Gahanbârs*.

While the *Yasna* and *Visparad* represent the *Vedas* among the *Parsis*, their *VENDIDAD* corresponds exactly to the *Smritis*, or collections of customs, observances, laws, penalties, and fines, which form the groundwork of the so-called *Dharma-Shâstra*. Its different constituent parts have been noticed above (p. 225), and every thinking man can convince himself of the impossibility of ascribing the whole to Spitama Zarathushtra himself. The book only professes to give the conversations, which Zarathushtra is unanimously said (even in the *Gâthas*) to have held with God himself; and that there was, in very ancient times, a work in existence purporting to contain such conversations, follows undoubtedly from the notice of such a work to be found in the *Visparad* and *Vendidad* itself (see p. 142).

If we compare Zarathushtra's conversations with Ahuramazda, as contained in the *Gâthas*, with those which are reported in the *Vendidad*, we find a considerable difference between the two. In the *Gâthas* there is never any allusion made to the numerous ceremonies and observances which were deemed absolutely necessary for a pious Hormazd-worshipper. Thus, for instance, among the questions put by Spitama Zarathushtra to Ahuramazda in *Yasna* xliv. (see p. 158), about the true religion and its observance, there is not a single one which refers to the treatment of the dead body, one of the most important things in the time of the *Vendidad*, or to the great purification ceremony (see p. 241), deemed so essential for the welfare of the Iranian community. Very likely Spitama Zarathushtra himself never gave any direct precepts about

the customs and usages which already existed in his time. Had he done so we should expect him to allude to them, especially in those verses where he mentions the means of checking the evil influences exercised by the *Devas* (demons); but all he mentions are the splendour of fire, the mighty words revealed to him by Ahuramazda, the cultivation of the soil, and purity in thought, word, and deed. From his never mentioning the ceremonies enjoined in the *Vendidad*, it undoubtedly follows that, though he might know them, he did not attach much weight to their observance.

Only on one point we find the laws given in the *Vendidad* corroborated by the *Gâthas*. These are those which refer to the sacredness of a promise or contract, called *Mithra*, as one may learn from comparing *Vend.* iv. (see p. 238) with *Yas.* xlv. 5 (see p. 164). These seem to have originated from Spitama Zarathushtra himself, when he called into existence a new religious community, to be founded on the principle of inviolable faith and truth.

From a careful consideration of these and other circumstances which are pointed out above (p. 226), we cannot regard the *Vendidad* as a work of Spitama Zarathushtra himself, but as the joint work of his successors, the supreme high-priests of the Iranian community. That the chief high-priests, together with the kings, were believed to stand in direct communication with Ahuramazda himself, and to receive from him answers to their questions, we may see distinctly from *Visp.* i. 9 (quoted above, p. 193). The chief high-priest is there called *Zarathushtrôtemô*, which word literally means "the greatest Zarathushtra, or high-priest" (*tema* being the superlative suffix). His communications are held sacred in this passage, and placed on a level with the *Gâthas*. From this circumstance we may distinctly gather that the works of the *Zarathushtrôtemas* were held in ancient times to be about equally sacred with those of Spitama Zarathushtra himself. If we then consider the *Vendidad* as their joint work, compiled during

several successive centuries, it is not to be wondered that we find it so highly revered by the Zoroastrians even to the present day.

Of the three stages which we can discover in the present Vendidad, the AVESTA, no doubt, is very old, and perhaps partially traceable to oral sayings descended from the prophet himself. Even the ZEND, which makes up by far the larger portion of the present Vendidad, belongs to a very early age, and seems to be at least as old as the later Yasna. The PAZAND is comparatively recent, and seems to be more of a literary and learned character than of practical consequence.

In the YASHTS (see p. 194), which correspond partially to the Purânic literature of the Brahmans, one may distinguish generally two classes of works, firstly, hymns, and secondly, conversations with Ahuramazda.

The metrical pieces or hymns represent the fragments of the ancient epic poetry of the Iranians, as living in the mouths of their bards, and are not only to be found in the properly so-called Yashts, but are scattered throughout the whole Zend-Avesta (see Yas. ix., x.; Vend. xix.). In their present form the Yashts, together with the shorter prayers, such as Afrîngâns, Gâhs, &c. (see p. 224), are evidently the most modern pieces of the Zend-Avesta, and have not the slightest claim to have been composed by Zarathushtra, or even by his earlier successors. This kind of literature grew up at a time when the Zoroastrian religion had already very much degenerated, and its original monotheism had partially given way to the old gods, who had been stigmatised and banished by Spitama Zarathushtra, but were afterwards transformed into angels. The songs of the bards, which we find introduced into the Yashts, may be old and genuine, but, strictly speaking, they have very little concern with the Zoroastrian religion. The Zoroastrian conversations with Ahuramazda, which we often find in the Yashts, may be the work of the later high-priests,

but they seem to be entirely foreign to all that we know of Spitama.

The tendency of the authors of these Yashts was to raise the dignity of the angels, such as Mithra, Tishtrya Anâhita, &c., to that of Ahuramazda, with whom they are said even to have equal rank (see p. 202). Therefore Ahuramazda himself is called, now and then, their worshipper. Zarathushtra is also reported to have paid them great reverence, but not the slightest trace of this can be discovered in his own Gâthas.

This kind of literature has, no doubt, largely contributed towards the deterioration of the religion founded by Spitama Zarathushtra, and has partially re-established what the prophet endeavoured to destroy. As to its age, there is happily a certain historical hint to be found in the Fravardin Yasht, where mention is made of *Gaotema* (Gautama Buddha), the founder of Buddhism (see p. 208). That Buddhism was spread over Bactria, at a very early time, we know from other sources. Buddha entered Nirvâna (died) in B.C. 543; and before his lore could spread in Bactria, at least one or two centuries must have elapsed after the master's death. Thus we arrive at a date, between B.C. 450 and B.C. 350, for the Fravardin Yasht; and there is no difference, in language and ideas, between it and the others. A later date than this cannot be reasonably assigned to the majority of the Yashts, because their language had already begun to die out before the commencement of the Christian era, and most of the Yashts are written in comparatively correct language, without more grammatical errors than abound in some parts of the Vendidad. There is, besides, another reason for attributing the principal Yashts to the fifth century before the Christian era. At that time, as we learn from two inscriptions of King Artaxerxes Mnemon,<sup>1</sup> the worship of Mithra and Anâhita was spreading through all the dominions of

<sup>1</sup> See Benfey, "Persische Keilinschriften," p. 67; Norris, "Memoir on the Scythic version of the Behistun Inscription," p. 159.

the Persian Empire, which was not the case at the time of Darius Hystaspes, who never mentions these deities in his numerous inscriptions. This new form of worship called into existence a new appropriate sacred literature, which is partially preserved in the Yashts.

The question as to the age of the other and older parts of the Zend-Avesta is closely connected with the determination of the period at which Spitama Zarathushtra himself lived. As we shall see in the fourth Essay, we cannot place his era at a much later date than B.C. 1200; and if we assign this date to the Gâthas, as the work of Spitama Zarathushtra and his disciples, then we must fix the age of the larger portion of the Vendidad at about B.C. 1000-900, and that of the later Yasna at about B.C. 800-700. The Pâzand portion of the Vendidad is very likely not older than B.C. 500, and at the same time the collection of its different parts may have taken place.

If we date the commencement of the sacred literature of the Parsis from B.C. 1200, and place its close at B.C. 400, we allow a period of about 800 years, which is, in comparison with other sacred literatures, such as those of the Jews and Brahmans, rather too short than too long.

IV.

*THE ZOROASTRIAN RELIGION*

AS TO ITS

*ORIGIN AND DEVELOPMENT.*



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THE ZOROASTRIAN RELIGION AS TO ITS  
ORIGIN AND DEVELOPMENT.

IN this Essay it is intended to give a summary view of the origin of the Zoroastrian religion,<sup>1</sup> its general character and development, so far as they can be ascertained from the original Avesta texts. The reader being furnished, in the preceding Essay, with translations of a good many passages referring particularly to this subject, the conclusions to be drawn from them can be here condensed into comparatively

I.—THE RELATIONSHIP BETWEEN THE BRAHMANICAL  
AND ZOROASTRIAN RELIGIONS.

Before we can properly discuss the question of the origin of the Zoroastrian religion, and the time when its founder flourished, certain traces of an originally close connection (which the attentive reader of both the Vedas and Zend-Avesta will readily perceive to exist) must be pointed out between the Brahmanical and Zoroastrian religions, customs, and observances.

## 1.—NAMES OF DIVINE BEINGS.

The most striking feature, in this respect, is the use which we find made, in both the Vedas and Zend-Avesta, of the names, *deva* and *asura* (*ahura* in the Avesta). *Deva*

<sup>1</sup> This subject has been already 1861, at Poona; and more fully in briefly treated in the author's "Lecture on the origin of the Parsi religion," delivered on the 1st of March 1861, at Poona; and more fully in the Essay appended to his German work on the Gâthas, vol. ii. pp. 231-259.



is in all the Vedas, and in the whole Brahmanical literature, the name of the divine beings, the gods who are the objects of worship on the part of the Hindus to the present day. In the Zend-Avesta, from its earliest to its latest texts, and even in modern Persian literature, *deva* (Pers. *dēv*) is the general name of an evil spirit, a fiend, demon, or devil, who is inimical to all that comes from God and is good. In the confession of faith, as recited by Parsis to this day, the Zoroastrian religion is distinctly said to be *vī-daēvō*, "against the Devas," or opposed to them (see Yasna xii. 1, p. 173), and one of their most sacred books is called *vī-daēvō-dāta* (now corrupted into *Vēdīdād*), i.e., what is given against, or for the removal of, the Devas. The Devas are the originators of all that is bad, of every impurity, of death; and are constantly thinking of causing the destruction of the fields and trees, and of the houses of religious men. The spots most liked by them, according to Zoroastrian notions, are those most filled with dirt and filth, especially cemeteries, which places are, therefore, objects of the greatest abomination to a true Hormazd-worshipper.

*Asura* is, in the form *Ahura*, the first part of AHURAMAZDA (Hormazd), the name of God among the Parsis; and the Zoroastrian religion is distinctly called the Ahura religion (see Yasna xii. 9, p. 174), in strict opposition to the Deva religion. But among the Hindus *Asura* has assumed a bad meaning, and is applied to the bitterest enemies of their Devas (gods), with whom the Asuras are constantly waging war, and not always without success, as even Hindu legends acknowledge. This is the case throughout the whole Purāṇic literature, and as far back as the later parts of the Vedas; but in the older parts of the Rigveda Sañhitā we find the word *Asura* used in as good and elevated a sense as in the Zend-Avesta. The chief gods, such as Indra (Rigveda i. 54, 3),<sup>1</sup> Varuṇa (Rv. i. 24, 14), Agni

<sup>1</sup> In the quotations from the Rig-veda, the first number refers to the Maṇḍala ("book," of which there are ten), the second to the hymn, and the third to the verse.

(Rv. iv. 2, 5; vii. 2, 3), Savitri (Rv. i. 35, 7), Rudra or Shiva (Rv. v. 42, 11), &c., are honoured with the epithet "Asura," which means "living, spiritual," signifying the divine, in its opposition to human nature. In the plural, it is even used, now and then, as a name for all the gods, as for instance in Rv. i. 108, 6: "This Soma is to be distributed as an offering among the Asuras," by which word the Rishi means his own gods whom he was worshipping. We often find one Asura particularly mentioned, who is called "Asura of heaven" (Rv. v. 41, 3; heaven itself is called by this name, Rv. i. 131, 1), "our father, who pours down the waters" (Rv. v. 83, 6); Agni, the fire god, is born out of his womb (Rv. iii. 29, 14); his sons support heaven.)

In a bad sense we find Asura only twice in the older parts of the Rigveda (ii. 32, 4; vii. 99, 5), in which passages the defeat of the "sons or men of the Asura" is ordered, or spoken of; but we find the word more frequently in this sense in the last book of the Rigveda, (which is only an appendix to the whole, made in later times), and in the Atharvaveda, where the Rishis are said to have frustrated the tricks of the Asuras (iv. 23, 5), and to have the power of putting them down (vi. 7, 2).

In the Brâhmanas, or sacrificial books, belonging to each of the Vedas, we find the Devas always fighting with the Asuras.<sup>1</sup> The latter are the constant enemies of the Hindu gods, and always make attacks upon the sacrifices offered by devotees. To defeat them all the craft and cunning of the Devas were required; and the means of checking them was generally found in a new sacrificial rite. Thus the Asuras are said to have given rise to a good many sacrificial customs, and in this way they largely

<sup>1</sup> In the Purânas the *Asuras* are fighting not with the Devas, but with the *Suras*. The latter word is a mere fiction of later times, and not to be found in the Vedas. A false etymology has called this new class of gods

into existence. The bad sense attached to *Asura* was thought to lie in the negative prefix *a*, and therefore their opponents should appear without it, in the form *Sura*

contributed towards making the Brahmanical sacrifices so complicated and full of particular rites and ceremonies. To give the reader an idea of the way in which the battles between the Devas and Asuras are said to have been fought, a translation of a passage, taken from the *Aitareya Brâhmaṇa* (i. 23)<sup>1</sup> of the Rigveda, is here given:—

‘The Devas and Asuras waged war in these worlds. ‘The Asuras made these worlds fortified places (*pur*, i.e., ‘*polis*, town), and made them as strong and impregnable ‘as possible; they made the earth of iron, the air of silver, ‘and the sky of gold. Thus they transformed these worlds ‘into fortified places (castles). The Devas said: These ‘Asuras have made these worlds fortified places; let us ‘thus build other worlds in opposition to these (now occupied solely by them). They then made out of her (the ‘earth) a seat, out of the air a fire-hearth, and out of the ‘sky two repositories for sacrificial food (these are called ‘*Havirdhâna*). The Devas said: Let us bring the *Upasads*; <sup>2</sup> by means of a siege (*upasada*) one may conquer ‘a large town. When they performed the first Upasad, ‘then they drove them (the Asuras) out from this world ‘(the earth); when they performed the second, then they ‘drove them out from the air; and when they performed ‘the third, then they drove them out from the sky. Thus

<sup>1</sup> An edition and translation of the whole work (in two volumes) was published by the author in 1863, giving full information regarding the Brahmanical sacrifices, which were previously little known to European Sanskrit scholars, as it is scarcely possible to obtain a knowledge of them without oral information from professional sacrificial priests. But they are too essential a part of the Vedic religion (now chiefly preserved by the so-called *Agnihotris*) to be overlooked by those who are inquiring into the Brahmanical religion and its history.

<sup>2</sup> This is a particular ceremony which is to take place immediately

after the great *Pravargya* ceremony, during which the priests produce for the sacrificer (*yajamâna*) a golden celestial body, with which alone he is permitted by the gods to enter heaven. When in this way the sacrificer is born anew, he is to receive the nourishment appropriate for an infant's body, and this is milk. The chief part of the Upasad ceremony is, that one of the priests (the *Adhvaryu*) presents milk to him in a large wooden spoon, which he must drink. Formerly it had to be drunk from the cow which was to be milked by the Adhvaryu. But this custom has now fallen into disuse.

‘they drove them out from these worlds. The Asuras, thus driven out of these worlds, repaired to the Ritus (seasons). The Devas said: Let us perform Upasads. The Upasads being three, they performed each twice (that makes six in all, corresponding with the six seasons). Then they drove them (the Asuras) out from the Ritus. The Asuras repaired now to the months. The Devas made twelve Upasads, and drove them out from the months. After having been defeated here also, they repaired to the half-months. The Devas performed twenty-four Upasads and drove the Asuras out of the half-months. After having been defeated again, the Asuras repaired to the day and night; the Devas performed the Upasads and drove them out. Therefore, the first Upasad ceremony is to be performed in the first part of the day and the other in the second part of the day. He (the sacrificer) leaves thus only so much space to the enemy as exists between the conjunction of day and night (that is, the time of twilight in the morning and evening).’

That the Asuras of the Brahmanical literature are the supreme beings of the Parsis (Ahuramazda with his archangels) is, according to these statements, hardly to be doubted. But there exists, perhaps, a still more convincing proof. Among the metres, used in the Yajurveda, we find seven which are marked by the epithet *ásurí*, such as *Gáyatrí ásurí*, *Ushnih ásurí*, *Pankti ásurí*.<sup>1</sup> These Asura metres, which are foreign to the whole Rígveda, are actually to be found in the Gátha literature of the Zend-Avesta, which professedly exhibits the doctrines of the Ahura (Asura) religion. The *Gáyatrí ásurí* consists of fifteen syllables, which metre we discover in the Gátha Ahunavaiti (see p. 144), if we bear in mind that the number of sixteen syllables, of which it generally consists, is often reduced to fifteen (compare, for instance, Yas. xxxi. 6, and the first two lines of xxxi. 4). The *Ushnih ásurí*, consisting of fourteen syllables, is completely extant in the Gátha

<sup>1</sup> See the “White Yajurveda,” edited by A. Weber, vol. i. p. lx.

Vohu-khshathra (Yas. li.), each verse of which comprises fourteen syllables. The *Pankti āsurī* consists of eleven syllables, just as many as we found (p. 144) in the Gāthas Ushtavaiti and Spentâ-mainyû. This coincidence can certainly not be merely accidental, but shows clearly, that the old Gātha literature of the Zend-Avesta was well known to the Rishis who compiled the Yajurveda.

Of great importance, for showing the original close relationship between the Brahmanical and Parsi religions, is the fact that several of the Indian gods are actually mentioned by name in the Zend-Avesta, some as demons, others as angels.

*Indra*, the chief god of the Brahmans in the Vedic times, the thunderer, the god of light and god of war, for whom pre-eminently the Rishis, the ancient founders of Brahmanism, squeezed and drank the intoxicating Soma beverage, is expressly mentioned in the list of the Devas or demons which we find in Vend. xix. 43.<sup>1</sup> He is there second only to *Angrō-mainyush* (Ahriman), the arch-fiend who is sometimes designated *daēvanām daēvō*, "demon of demons" in the Avesta, but "god of the gods" in Sanskrit.

Next to Indra stands *Sāurva daēva*, whom we discover in one of Shiva's names *Sharva* (see the White Yajurveda, xvi. 28). In *Nāoṇhaithya daēva* we readily recognise the *Nāsatyas* of the Vedic hymns, which name is there given to the two Ashvins, the Dioskuri of the Indian mythology.

Some names of the Vedic Devas are, however, used in a good sense, and are transformed into Yazatas or angels in the Zend-Avesta. The most noticeable is *Mithra*, the Sanskrit form being *Mitra*. In the Vedic hymns he is generally invoked together with *Varuṇa* (identical with the god *Uranos* of the Greeks), the ruler of heaven and master of the universe;<sup>2</sup> but in the Zend-Avesta he was

<sup>1</sup> This passage is omitted in two of the oldest manuscripts.

<sup>2</sup> In later times he was believed to preside over the waters only; but in

the Vedic hymns he occupied a much higher position. The whole universe is subject to his laws.

everywhere separated from his ancient companion. However, there is one hymn in the Rigveda (iii. 59, *mitrô janân yâtagatî*) in which Mitra alone (as the sun) is addressed in the following way:—

‘Mitra calls men to their work; Mitra is preserving  
‘earth and heaven; Mitra looks upon the nations always  
‘without shutting his eyes. To Mitra bring the offering  
‘with ghî!

‘O Mitra! that man who troubles himself to keep thy  
‘order (rule), O son of eternity (*âditya*)! shall have abun-  
‘dant; he, protected by thee, shall neither be slain nor  
‘defeated; no distress befalls him, neither from near, nor  
‘from far.’

In comparing these verses with the extracts given above from the *Mihir Yasht*, one may easily be convinced of the complete identity of the Vedic Mitra and the Persian Mithra.

Another Vedic deity, *Aryaman*, who is generally associated with Mitra and Varuṇa (Rv. i. 136, 2), is at once recognised in the angel *Airyaman* of the Zend-Avesta. *Aryaman* has in both scriptures a double meaning, (a) “a friend, associate” (in the Gâthas it chiefly means “a client”); (b) the name of a deity or spirit who seems particularly to preside over marriages, on which occasions he is invoked both by Brahmans and Parsis (see p. 142). He seems to be either another name of the sun, like Mitra, Savitri, Pûshan, &c., or his constant associate and representative. In the *Bhagavad Gita* (x. 29) he is mentioned as the head of the *pitaras*, “manes, or ancestral spirits.”

*Bhaga*, another deity of the Vedas, belonging to the same class as Mitra and *Aryaman* (to the so-called *Adityas*), is to be recognised in the word *bagha* of the Zend-Avesta, which word is, however, not employed there as a name of any particular divine being, but conveys the general sense of “god, destiny”<sup>1</sup> (lit. “portion”).

<sup>1</sup> This word is to be found in the Slavonic languages (Russian, Polish, &c.) in the form *bog* as the common name for “God.” The ancient Slav-  
onic mythology knew a *biel bog* or white god, and a *czerny bog* or black god.

That the Vedic god *Bhaga* (compare the adjective *baghō-bakhta*, "ordained by fate," which is to be found in both the Veda and the Zend-Avesta) was believed to be a deity, presiding over the destiny and fortune of men, may be clearly seen from some passages in the Rigveda, of which Rv. vii. 41, 2, is here quoted: 'Let us invoke the victor ' in the morning (*i.e.*, the sunlight which has defeated the ' darkness of night), the strong *Bhaga*, the son of *Aditi* ' (imperishableness, eternity), who disposes all things (for ' during the night all seemed to be lost). The poor and ' the sick, as well as the king, pray to him, full of trust, ' saying: Give us our portion.'

*Aramati*, a female spirit in the Vedas, meaning: (a) "devotion, obedience" (Rv. vii. 1, 6; 34, 21), (b) "earth" (x. 92, 4, 5), is apparently identical with the archangel *Armaiti*, which name has, as the reader will have learned from the third Essay, exactly the same two meanings in the Zend-Avesta. In the Vedas, however, her name is of rare occurrence, being found in some hymns of the Rigveda only.<sup>1</sup> She is called a virgin who comes with butter offerings in the morning and evening to *Agni* (Rv. vii. 1, 6), a celestial woman (*gnā*, see p. 170) who is brought by *Agni* (Rv. v. 43, 6).

↳ *Narāshansa* (see Yāska's Nirukta, viii. 6), an epithet of several Vedic gods, such as *Agni*, *Pūṣan*, and *Brahmanaspati* (but especially of *Agni*), is identical with *Nairyō-saṅha* (Neryosangh), the name of an angel in the Zend-Avesta, who serves *Ahuramazda* as a messenger (see Vend. xxii.), in which capacity we find *Agni* and *Pūṣan* in the Vedic hymns also. The word means "one praised by men," *i.e.*, renowned.

The Vedic god *Vāyu* (wind, especially the morning wind), "who first drinks the Soma at the morning sacrifice," is to be recognised in the spirit *Vayu* of the Zend-Avesta, who is supposed to be roaming everywhere (see

<sup>1</sup> See, about *Aramati* and *Armaiti*, the German Oriental Society, vol. the author's article in the journal of viii. (1854) p. 769-771.

the Rām Yasht above, p. 214). He is the only Vedic deity who is mentioned by name (*rayū*) in the Gāthas (Yas. liii. 6), but, of course, not called a *deva*, which word has always a bad meaning in the Zend-Avesta.

*Vṛitrahd*, "killer of Vṛitra (a demon)," one of the most frequent epithets of *Indra* in the Vedic books, is to be recognised in the angel Verethraghna (Behrām, see the Behrām Yasht above, p. 213). It looks rather strange at the first glance, that we should find one and the same Vedic god, *Indra*, with his proper name "*Indra*" entered in the list of demons, and with his epithet "*Vṛitrahā*" worshipped as a very high angel. But the problem is very easily solved if one bears in mind that *Vṛitrahd* is applied in the hymns of the Rigveda not exclusively to *Indra*, but also to another deity, *Trita*, who occupied in the most ancient times the place of *Indra* as thunderer and killer of the demons of the air (Rv. i. 18, 71). That this *Trita* is identical with *Thraētaona* (Frēdāu) in the Iranian legends, we shall soon see.

A very remarkable coincidence, as to the number of divine beings worshipped, is to be found between the statements of the Vedas and the Zend-Avesta. In the Vedas, especially in the Atharvaveda and the Brāhmaṇas, the gods number thirty-three (*trayas-triṃśad devāḥ*) in all. Although the passages do not vary as to the number, they do not throughout agree as to the names of the individual gods by which the number is made up. In the Aitareya Brāhmaṇam (iii. 22, p. 67, of the author's edition) they are enumerated in the following order: eight *Vasavas*, eleven *Rudras*, twelve *Adityas*, one *Prajāpati*, and one *Vaśaṣkāra*.<sup>1</sup> Instead of the last two we find *Dyāvā-Prithivī* (heaven and earth) enumerated in the Shatapatha Brāhmaṇam (forming part of the white Yajurveda), iv. 5, 7, 2. In another passage (xi. 6, 3, 5) of the same work,

<sup>1</sup> This is a personification of the formula *Vaushaṣ*, "may he (Agni) carry it up!" which is pronounced with a very much lengthened sound

by the sacrificial priest, when throwing the offering into the fire. When personified, the efficacy of the sacrifice is to be understood.



we find Indra and Prajâpati mentioned as the last two. In the Râmâyana (iii. 2, 15) the two Ashvins are mentioned instead of them.<sup>1</sup> In the Atharvaveda (x. 7, 13, 22, 27), all the thirty-three gods are said to be included in Prajâpati (Brahma) as his limbs.<sup>2</sup>

With these thirty-three Devas of the Vedas we may compare the thirty-three *ratus*, or chiefs, for maintaining the best truths, as they are instituted by Mazda, and promulgated by Zarathushtra (Yas. i. 10). From their not being expressly enumerated according to their several classes, as the thirty-three Devas are in the Vedas, we may gather, with some certainty, that the "thirty-three *ratus*" was only a time-hallowed formula for enumerating the divine existences, the bearing and import of which was no longer understood by the Iranians after their separation from the Brahmans.

## 2.—NAMES AND LEGENDS OF HEROES.

There is not only a great similarity between, and even identity of, names of divine beings in both the Veda and Zend-Avesta, but a similar close resemblance extends also to the legends of heroic feats related in both scriptures. But, at the very outset, we can discover, notwithstanding this similarity, a striking difference between the Iranian and Brahmanical notions regarding these legends. The Brahmans attribute them generally to gods, the Iranians partly to great heroes and partly to angels. The following are some of the most striking resemblances:—

*Yima khshaeta* (*Jamshêd*) and *Yama râjâ*. The names

<sup>1</sup> The later tradition, as laid down in the Purâṇas, has increased the Vedic number of thirty-three deities to thirty-three koṭis, or 330 millions. This fact is a striking instance how unscrupulously and ridiculously the statements of the Vedas have been expanded and exaggerated in later times, which has contributed towards bringing Hinduism into the

deplorable state in which we find it now.

<sup>2</sup> This tendency towards establishing a kind of monotheism is, now and then, to be discovered in the ancient Vedic hymns. Compare, for instance, the celebrated passage, Rig-veda i. 164, 46, where it is said that "the wise men understand by the different gods only one being."

and epithets are the same; *Yima* is identical with *Yama*, and *kshatta* means "king," the same as *râjd*. The family name of both is the same: *Vîranghâo* or son of *Vîranghrat* in the Zend-Avesta (see the second fargard of the Vendidad above, p. 231), and *Vairasrata* or son of *Virasrat* in the Veda. In the Zend-Avesta *Yima* gathers round him men and animals in flocks, and fills the earth with them; and after the evils of winter had come over his territories, he leads a select number of the beings of the good creation to a secluded spot, where they enjoy uninterrupted happiness. According to the hymns of the Rigveda, 'Yama, the king, the gatherer of the people, has described a path for many, which leads from the depths to the heights; he first found out a resting-place from which nobody can turn out the occupants; on the way the forefathers have gone, the sons will follow them' (Rigveda x. 14, 1, 2). *Yama* is here described as the progenitor of mankind; as the first mortal man he first experienced death, and first went up from the low valley of this earth to the heights of heaven, where he gathers round him all his descendants, who must follow in his track by the law of nature, and rules over all who have entered his dominions, which are full of bliss and happiness. This happy ruler of the blessed in paradise has been transformed, in the modern Hindu mythology, into the fearful god of death, the inexorable judge of men's doings, and the punisher of the wicked. In the legends of the Iranians, as extant in the Zend-Avesta and *Shâhnâmah*, he was the king of the golden age and the happy ruler of the Iranian tribes.

*Thrita*, *Thratlaona* (*Frédân*) and *Trita*, *Traitana*. *Thrita*, one of the *Sâma* family (from which the great hero *Rustam* sprang), is in the Zend-Avesta (see p. 257) the first physician, the curer of the diseases created by *Ahri-man*; an idea which we find also attached to *Trita* in the Vedas. He is said, in the *Atharvaveda* (vi. 113, 1), to extinguish illness in men, as the gods have extinguished it in him; he must sleep for the gods (xix. 56, 4). He

grants a long life (Taittirīya Saṁhitā, Black Yajurveda, i. 8, 10, 2). Any evil thing is to be sent to him to be appeased (Rigveda viii. 47, 13). This circumstance is hinted at in the Zend-Avesta by the surname *Sāma*, which means "appeaser." He is further said to have been once thrown into a well, whence Bṛihaspati rescued him (Rv. i. 105, 17). The Indian tradition makes him a Rishi, and ascribes several hymns of the Rigveda to him (as for instance Rv. i. 105). There are some traits discoverable in the ancient hymns which make him appear rather like a god than a mortal man. He drinks Soma, like Indra, for obtaining strength to kill the demon Vṛitra (i. 187, 1), and, like him, he cleaves with his iron club the rocky cave where the cows (the celestial waters) are concealed (i. 52, 5).

*Thraētaona* (*Frédūn*) is easily recognised in the Vedic *Traitana*, who is said to have severed the head of a giant from his shoulders (Rv. i. 158, 3). His father is called *Athvyō*, which corresponds exactly with the frequent surname of *Trita* in the Vedas, viz., *Aptya*. *Trita* and *Traitana* seem to have been confounded together in the Veda, whereas originally they were quite distinct from one another. *Trita* was the name of a celebrated physician, and *Traitana* that of the conqueror of a giant or tyrant; the first belonged to the family of the *Sāmas*, the latter to the *Aptyas*. In the Zend-Avesta the original form of the legend is better preserved (see about *Thraētaona*, p. 178).

*Kava Us* (*Kaḥkāvūs* in the Shâhnâmah) and *Kāvya Ushanas*. He is one of the great heroes of the Iranians, and believed to have been a ruler over Iran. In the later Indian literature, he is identified with *Shukra*, the planet Venus, and said to have been during his lifetime the Guru (prophet or teacher) of the Daityas or Asuras, the enemies of the gods. But he is not viewed in this light in the ancient Vedic hymns. There he is associated with the god Indra, who calls himself *Kāvya Ushanā* (Rv. iv. 26, 1), and is invoked by the name *Kavi Ushanā* (Rv. i. 130. 9).

This Kāvya Ushana (meaning "*Ushana, son of Kavi*") installed Agni as a high-priest for mankind (Rv. viii. 23. 17); he led the heavenly cows (the clouds) to pasturage (Rv. i. 83. 5), and made Indra's iron club, by which the god killed his enemy Vritra. In the Bhagavad Gita (x. 27) he is considered as the first of the poets, wherefore Krishna, who calls himself the first in every particular branch, identifies himself with Ushanas. According to the Mahābhārata (i. 2544) he has four sons, who offer sacrifice to the Asuras. In the Iranian legend he does not appear as blameless; he is said to have been so proud and self-conceited as to endeavour to fly up to heaven, for which arrogance he was then severely punished.

The name *Ainava* is given, both in the Vedas and Zend-Avesta, to enemies with whom wars are to be waged. Compare Yt. v. 73, and Atharvaveda iv. 24. 2. In the Rigveda it is often a name of the archdemon Vritra, with whom Indra is fighting.

In the legend of Tishtrya (see p. 200) some of the particulars relating to *Indra* and *Irihaspati* in the Vedas may be recognised. Tishtrya cannot bring the rain from the sea Vouru-kasha over the earth, if not assisted by the prayers of men. In the same way Indra cannot release the celestial cows (the clouds) from the rocky cave, whither they have been carried by demons, without the assistance of *Irihaspati*, who is the representative of the prayers sent up by men to the gods, and the personification of their devotion and meditation.

### 3.—SACRIFICIAL RITES.

Although sacrifices are reduced to a few rites in the Parsi religion now-a-days, we may discover, on comparing them with the sacrificial customs of the Brahmans,<sup>1</sup> a great

<sup>1</sup> Most of the Vedic sacrifices are still in use. Those Brahmans, who perform all the sacrifices required for going to heaven, according to the Vedic system, are called *Agasthyas*.

Their number was very large at the time of the Peshwas, and is even now considerable in some of the native states, as for instance, in the dominions of the Gaikwar at Baroda.

similarity in the rites of the two religions. Some of the most striking of these resemblances will be here pointed out.

At the very outset the attentive reader of the Vedas and the Zend-Avesta will observe the identity of a good many terms referring to priestly functions. The very name for "priest" in the Zend-Avesta, *āthrava*, is to be recognised in the *atharvan* of the Vedas, by which term a priest of Fire and Soma is meant. The Vedic words *ishti* (a series of invocations of several deities, accompanied by the offering of the sacrificial cakes, the so-called Puroḍāsha) and *āhuti* (the invocation of one deity with the offering, within the limits of the *ishti*) are to be recognised in the *ishti* and *āziti* of the Zend-Avesta, where the original peculiar significations are lost, and only the general meanings "gift" and "invocation or praise" have survived. The particular names of several officiating priests, at the time of performing a solemn ceremony, are the same in both religions. The *Hotā*, or reciter of the mantras of the Rigveda, is identical with the *Zaota* priest, while the *Adhvaryu* or managing priest, who has to prepare everything for the *Hotā*, is the same with the *Rathwi* (now called *Raspi*), who is only the servant of the *Zaota* or chief priest. In the *Sraoshāvareza*, who represents the angel *Srosh*, the *Pratiprasthātā* of the Brahmanical sacrifices may be recognised, because this priest holds in his hand a wooden sword, during the time of sacrifice, to drive away the evil spirits, which weapon is constantly ascribed to *Srosh* for the same purpose (see p. 190). In the *Atarevakhshō*, who has charge of the vessel in which the

The performance of the manifold sacrifices enjoined to the Agnihotris, or the strict followers of the Vedic religion, entails too much expense upon an individual to be performed by many without public support. The Peshwas used to support them. Among all the Agnihotris (about twelve or fifteen) who presented them-

selves at the Dakṣhina meeting at Poona, between the 15th November and 15th December 1861, only one could be found (and he was from Satāra) who had performed all the numerous sacrifices, some of which require from six to twelve days for their performance and an outlay of many thousands of rupis.

fire is, we find the *Agnīdhra* (who holds the fire) of the Brahmins. <sup>1</sup>

The Yajishn or Ijashne ceremony, as performed by the Parsi priests now-a-days (see p. 139), contains all the elements which constitute the different parts (four or seven) of the *Jyotishṭoma* cycle of sacrifices, the prototype of all the Soma sacrifices. The Agnisṭoma (i.e., praise of Agni, the fire), which is the opening sacrifice of this cycle and indispensable for every Agnihotri to gain the object wished for, viz., heaven, bears a particular resemblance to the performance of Ijashne. Of course, the whole ceremony is much shortened, and the rites changed in accordance with the more enlightened and humane spirit of the Zoroastrian religion. In the Agnisṭoma four goats must be killed and their flesh is partly offered to the gods by throwing it into Agni, the fire, who is the mediator between gods and men, and partly eaten by the sacrificer and the priests. During the Ijashne ceremony no animal is killed; only some hair of an ox is placed in a small vessel and shown, together with the other things, to the fire. This is now-a-days the only remnant of animal sacrifice on this occasion, but formerly they used a piece of meat besides. The *Puroḍāsha* of the Brahmins, or the sacrificial cakes, which must be offered to different deities in a certain order, during the recital of two mantras for each deity, is changed into a flat kind of bread (similar to a very small pancake), called *Darān*. The fresh milk, required at the time of performing the Upasad ceremony (see p. 270), is to be recognised in the *gāush jīvya* (see p. 139). Gḥi, butter, &c., required for less important ceremonies at the time of the Agnisṭoma (when making the so-called *Prayājas* for the six seasons) are represented by the *gāush hudhāo* (see p. 139). The *Zaōthra* or consecrated water is required at the commencement of the Brahmanical sacrifices also, where it is called *udaka shānta*.

The most important part of the offerings in both the Jyotishṭoma sacrifices and the Ijashne ceremony, is the

juice of the Soma plant. In both the twigs of the plant itself (the Brahmans use the stalks of the Pâtika, which is a substitute for the original Soma, and the Parsis use the branches of a particular shrub which grows in Persia) in their natural state are brought to the sacred spot, where the ceremony is to take place, and the juice is there extracted during the recital of prayers. The contrivances used for obtaining the juice, as well as the vessels employed, are somewhat different, but, on closer inquiry, an original identity may be recognised. The Brahmans beat the stalks of the plant, which are placed on a large flat stone, with another smaller stone till they form a single mass; this is then put into a vessel and water is poured over it. After some time this water, which has extracted the greenish juice, is poured through a cloth, which serves as a strainer, into another vessel. The Parsi priests use, instead of stones, a metal mortar with a pestle whereby the twigs of the Homa plant, together with one of the pomegranate tree, are bruised, and they then pour water over them to obtain the juice, which is strained through a metal saucer with nine holes. This juice (Parahaoma) has a yellow colour, and only very little of it is drunk by one of the two priests (the Zaota) who must be present, whereas all the Brahmanical priests (sixteen in number), whose services are required at the Jyotishtoma, must drink the Soma juice, and some of the chief priests (such as the Adhvaryu and Hotâ) must even take a very large quantity. The Parsi priests never throw any of the juice into the fire, but the Brahmans must first offer a certain quantity of the intoxicating juice to different deities, by throwing it from variously-shaped wooden vessels into the fire, before they are allowed to taste "the sweet liquor." The Parsi priests only show it to the fire, and then drink it. Afterwards the juice is prepared a second time by the chief priest (Zaota) and then thrown into a well. These two preparations of the Homa juice correspond to the morning libation (*prâtaḥ savana*) and mid-day libation (*madhyandina*

*savana*) of the Brahmans; for the third, or evening libation, there was no opportunity in the Parsi ritual, because no sacrificial rites are allowed to be performed in the evening or night time.

The Barsom (*Baresma*), or the bundle of twigs which is indispensable at the time of reciting Ijashne, is to be traced to one of the sacrificial rites at the great Soma sacrifices. It has hitherto been erroneously identified with the *Barhis* or sacred grass (Kusha grass is used) of the Brahmans, which they spread at their sacrifices as a seat for the gods who are expected to come. But the close connection of the Barsom with the Ijashne ceremony, and the circumstances that wood (branches of a particular tree) and not grass is taken, and that these branches are laid on a stand, not spread on the floor, lead to the conclusion that it does not represent the seat for the divine beings, as the Kusha grass does. It refers, in all likelihood, to a peculiar rite at the great Soma sacrifices, which is as yet little known, but about which the author had an opportunity of obtaining oral information. At the time of the Soma libation (called *Savana*), which is to be performed three times on the same day, from 8-12 A.M. (morning libation), 1-5 P.M. (mid-day libation), 6-11 P.M. (evening libation), the three Sâmadeva priests, the Udgâtâ, the Prastotâ, and the Pratihartâ, require a certain number of wooden sticks to be placed in a certain order when chanting the sacred Sâmans (verses of the Sâmadeva). They use for this purpose the wood of the Udumbara tree, and call them *kusha*, which name is generally given to the sacred grass. In the Agnishôma fifteen such sticks are required at the morning libation, seventeen at noon, and twenty-one in the evening; in other sacrifices, such as the Aptoryâma, even a much larger number of such sticks is required. The three singers must then chant successively, one by one, in a very solemn manner, the five parts,<sup>1</sup> into which every

<sup>1</sup> Such Sâmans are called *pancha-* viz.: *Prastâva* (prelude), *Udgîtha*  
*bhaktîka*, i.e., divided into five parts, (the principal part, to be chanted by



Sâman or verse adapted for singing is divided at certain sacrifices, while putting some of the sticks into a certain proper order. This ceremony is considered to be most essential, and unless observed and properly performed, all the effect of the Sâmans (which are believed to carry the sacrificer up to heaven, the most important of all being called *Rathantaram*, "carriage") is lost.

At the same time there is another peculiar custom to be observed, which may be traced in the Yasna also. As soon as the singers have chanted their verse, one of the Hotâs must repeat a series of mantras from the Rigveda (not in the usual way of repetition, but in one approaching the recital of the Yajurveda), in order to praise and extol the Sâman, which ceremony is called *Shastram*. At the end of the different Hâs of the Yasna, especially its Gâtha portion, verses of these hymns are often invoked as divine beings, and in Yas. xix. 6 (p. 186) we have seen that it is considered very meritorious to worship the Ahuna-vairya formula after having repeated it.

With regard to the division of the Sâmans into five parts, it may be remarked that the Ahuna-vairya formula, which is as important for the Parsis as the Rathantaram Sâman was for the Vedic Brahmins, was also divided into five parts (see p. 188).

In the Afringân ceremony of the Parsis (see p. 224) there may be discovered a trace of the Brahmanical Apri ceremony (see Aitareya Brâhmaṇa, ii. 4, p. 28, of the author's edition), which is preparatory to the killing and offering of the sacrificial goats. The name is the same: *â-prî* in Sanskrit, *â-frî* in the Avesta (the formula used being *âfrînâmi*), which literally means to "invite;" with which invitation the name of the being or beings, in whose honour the ceremony is being performed, must always be mentioned. The Parsis mention the name of a deceased person, or of an angel; the Brahmins insert the names of

the Udgâtâ, *Pratiṅhâra* (response), (great finale), to be chanted by all *Upadrava* (little finale), and *Nidhana* three.

different deities<sup>1</sup> (there are eleven invocations), who are expected to come and enjoy the meal prepared for them. These solemn invitations being accompanied with a blessing, the Parsis understand by this ceremony a benediction, which form it seems to have assumed at a very early time.

The *Darsha pūrṇama ishṭi* (new and full moon sacrifice) seems to correspond with the *Darūn* ceremony of the Parsis. Both are very simple; the Brahmans use chiefly the Puroḍāsha, or sacrificial cakes, the Parsis the sacred bread (*Darūn*), which corresponds to the Puroḍāsha.

The *Chāturmāsya ishṭi*, or the sacrifice offered every four months or two seasons, corresponds to the *Gahanbār* ceremony of the Parsis, which is celebrated six times a year. Sacrificing animals was essential for the proper performance of these ceremonies among the Parsis until recent times; so it is with the Brahmans also. But as to animal sacrifice, there is always a great difference between the Brahmanical and Zoroastrian rites. The Brahmans must throw some parts of the slaughtered animal, such as the *rapā* (peritoneum), into the fire; while the Parsis simply consecrate the flesh and eat it as a solemn meal, without throwing anything into the fire. On such occasions even the Brahmans now-a-days also eat some of the flesh.

#### 4.—RELIGIOUS OBSERVANCES, DOMESTIC RITES, AND COSMOGRAPHICAL OPINIONS.

Although there are a good many similarities to be discovered in respect to observances, domestic rites, &c., we must confine our remarks to a few of the most striking points of coincidence.

The great purification ceremony (see p. 241), by means of cow's urine (called *gômēz*), as practised by the Parsis to this day, may be compared with a similar observance of the Brahmans. The latter use, in order to remove all

<sup>1</sup> See Yāska's *Nirukta*, viii. 4-21, and Max Müller's "History of Ancient Sanskrit Literature," pp. 463-467.

inward impurity from the body, the so-called *Panchagavyam*, or five products of the most sacred animal, the cow, one of which is her urine. This custom comes from the most ancient times, when this liquid was regarded as a very effective remedy against any disorder of the bodily organs. Such remedies as cow-dung and cow's urine have been used even on the continent of Europe by peasant physicians down to our times.

To the Parsis, as well as to the Brahmans, the investiture with the sacred thread (called *kustî* by the Parsis, *aiwydonhanem* in the Zend-Avesta) is enjoined as a religious duty. As long as this ceremony has not been performed, one is no real member of either the Brahmanical or Zoroastrian community. The time for performing it lasts among the Brahmans from the eighth to the sixteenth year (see Yâjnavalkya, i. 14, 37); the Parsis are invested with the Kustî in their seventh year.

With regard to the funeral rites of both religions some similarities may be pointed out. After the death of a man, Brahmans as well as Parsis must pray to raise the soul of the deceased up to heaven, which is the so-called third-day's ceremony of the Parsis. On the tenth day after the death, the Parsis perform a certain ceremony (*Ijashne* is read), and the Brahmans use the important ceremony of *Kâkasparsha*, that is, they expose a ball of rice to be taken by a crow.

As to cosmographical opinions the Brahmans divide the whole world into seven *dvîpas*, the Parsis into seven *kêshvars* (*karshvare* in the Avesta), i.e., zones or regions. Both acknowledge a central mountain, which is called by the former *Meru*, by the latter *Alborz* (*Harô berezaiti* in the Avesta).

## II.—ORIGIN OF THE ZOROASTRIAN RELIGION.—SPITAMA ZARATHUSHTRA AND HIS PROBABLE AGE.

After having established, in the preceding section, the fact that a close and intimate connection once existed

between the religion of the Parsis and that of the Brahmans, we may now proceed to trace the origin of the Zoroastrian religion, and characterise the period at which it must have arisen.

1.—TRACES OF THE ORIGIN TO BE FOUND BOTH IN THE VEDAS  
AND ZEND-AVESTA.

In the Vedas, as well as in the older portions of the Zend-Avesta (see the Gāthas), there are sufficient traces to be discovered that the Zoroastrian religion arose out of a vital struggle against the form which the Brahmanical religion had assumed at a certain early period. Both creeds are known as diametrically opposed to one another in both their scriptures. One is called the belief of the Asuras (*Ahura* in the Avesta), the other that of the Devas. This circumstance cannot be merely accidental, the less so, as we find the word *Asura* used in the older Vedic hymns (see p. 268) in a perfectly good sense, and as a name of several Devas themselves, which fact clearly shows that there must have been once a vital struggle between the professors of the Deva and those of the Ahura religion, in consequence of which the originally good meaning of *Asura* was changed to a bad one.

Although it is, therefore, impossible to deny the existence of the original close connection between the Deva and Asura religions, some might still be inclined to doubt whether the adherents of the Deva religion were actually the direct ancestors of the present Brahmans. It is true the word *deva*<sup>1</sup> and the cognate word *dyaus* are found in most of the Aryan languages with the meaning of "heaven," or "divine being," and the Deva-worshippers, combated by the Zoroastrians, might be another kindred tribe of the Aryan stock, different from the Brahmans. But the fact that several of the Brahmanical Devas are mentioned by

<sup>1</sup> Best preserved in the Lithuanian *dievas*, "god," and in Latin *deus*. The cognate *dyaus*, "heaven," is extant in the Greek *Zeus*, gen. *Dios*, and the name of an ancient Teutonic god *Tius*, preserved in the word "Tuesday" (in Anglo-Saxon: *Tīes day*).

name in the Zend-Avesta, leaves no doubt whatever that the opponents of the Ahura religion actually were the ancient Brahmans; for the names of the Devas, mentioned in the Zend-Avesta, such as Indra, Sharva, Nâsatya, are purely Brahmanical, and unknown to any other nation of the Aryan stock.

We have seen above that the names of the Indian Devas or gods were not all entered in the list of the Zoroastrian Devas or demons, but some of them retained their old dignity by being transformed, in accordance with the new spirit of the Zoroastrian religion, from gods into angels (Yazatas). The names of these are also identical with those of some Vedic deities, such as Aryaman, Mitra, Aramati, &c.

Some of the ancient gods occur with one name in the list of angels, and with another in that of the demons. Thus, for instance, the Zoroastrian demon, *Indra*, has become, under his other name, Verethraghna (*Vritrahâ*), one of the mightiest angels, as has been shown above (p. 275).

These facts throw some light upon the age in which that great religious struggle took place, the consequence of which was the entire separation of the ancient Iranians from the Brahmans, and the foundation of the Zoroastrian religion. It must have occurred at the time when Indra was the chief god of the Brahmans. This was the case at that early period to which we must assign the composition of the majority of the Vedic hymns, before the Brahmans had immigrated into Hindustan Proper. In the post-Vedic period, whose events called into existence the great epic poems *Mahâbhârata* and *Râmâyana*, we find Indra's place at the head of the gods occupied by the Trimûrti of Brahma, Vishnu, and Shiva, which idea is utterly foreign to the Vedic hymns. The Trimûrti never being alluded to in the Zend-Avesta, we must assign to the religious struggle a much earlier date.

Before proceeding to fix the probable age of the origin.



mony," whence ~~Zend-Avasta~~ *3rd kalpa*, "the ritual, or the doctrine of the ceremonies," is derived. *Karapanô*, therefore, means really "performers of sacrificial rites."

These two names, *kavi* and *karapan*, designate in the fullest sense all the spiritual guides of the professors of the Deva religion, who tried to put down the adherents of the Ahuramazda religion, and we necessarily find, therefore, a bad meaning attached to them in the Gâthas. This appears the more strange, as the word *kavi* itself forms part of the names of highly celebrated personages of Iranian antiquity, such as Kavi Husrava (Kaî Khusro), Kavi Kavâta (Kaî Kabâd), Kavi Vishtâspa (Kaî Gushtâsp), &c., and has become, in its derived adjectival form "Kayanian," the designation of a whole dynasty of the ancient Bactrian rulers.

Here the question naturally arises, how could a designation, which distinguished the bitterest enemies of the Zoroastrian religion, be applied to kings who were, like Kavi Vishtâspa, believed to be its staunchest friends and protectors? The only reasonable answer is, that before the outbreak of the schism, when the Iranians and Brahmans lived peacefully together, the Kavis were at the head of both communities; and that, on account of their violent opposition to the religious and social reforms which were adopted by some of the Aryan tribes, such as the Iranians, their very name was branded, and became a word of abomination with the Zoroastrians. But the designation having been already closely connected with their ancient history, and having become the constant epithet of some of their greatest heroes and kings, it was difficult, nay, impossible, to expunge it entirely in its good and high sense from the language. The adversaries of the Kavis, therefore, had to rest satisfied with a slight change of the hateful word when they wished to use it with a good meaning. Thus we actually find this word in the old texts, when forming part of the names of the great Iranian heroes and kings, changed from its only true and original

form *Kavi* into *Karâ*, as, for instance, *Karâ Vishtâspa*, instead of *Kavi Vishtâspa*.<sup>1</sup>

Now this word *Karâ* became a party name, denoting the opponents of the Deva religion. And in this sense we find it unmistakeably employed in the ancient Vedic hymns. *Karâsakha* or *Karâri* or *Karatnu*, which all mean "followers of *Karâ* or adherents of *Kava*," are names, given to the enemies of Indra and the despisers of his sacred drink (Soma). In one passage (Rv. v. 34, 3) *Karâsakha* is even called a *magharâ*, by which name the disciples and earliest followers of Zarathushtra are denoted in the Gâthas (see p. 169). Indra is there said to turn out the Maghava, who follows the *Kava* party, from his possession, which refers to the settlements (*gâthas*) of the Iranians.

That Zarathushtra's attacks were really directed against the Soma sacrifices of the Brahmans, undeniably follows from several passages of the Gâthas (see Yas. xxxii. 3; xlviii. 10). This is not to be wondered at, if we bear in mind that the Indian tribes, as described in the ancient hymns of the Vedas, never engaged themselves in their frequent predatory excursions for stealing cows, horses, sheep, &c., without having previously secured the assistance of Indra by preparing for him a solemn Soma feast. The Karapans dressed it in due manner, and the Kavis composed or applied those verses which were best calculated to induce Indra to accept the invitation. The Kavis were believed to recognise by certain signs the arrival of the god. After he had enjoyed the sweet beverage, the delicious honey, and was supposed to be totally inebriated, then the Kavis promised victory. The inroads were undertaken, headed by those Kavis who had previously intoxicated themselves, and they appear to have been in most cases successful. The Iranian settlers, who had to suffer so much from these attacks (see p. 173), ascribed the success to those Soma sacrifices, which, therefore, must

<sup>1</sup> See farther particulars in the author's work on the Gâthas, I. p. 179, 180, and II. p. 238-41.



have been objects of abomination and horror to them. But the belief in the great efficacy of such a ceremony, as the solemn squeezing and preparing of the Soma juice, being too deeply rooted in the minds of the Iranians, as well as in those of the ancient Indians, the Iranians forsook only the old Aryan fashion of preparing the sacred drink, and invented one of their own, which was more in accordance with the spirit of their new religion (see p. 282). As we have seen, Spitama Zarathushtra himself never mentions this reformed Homa (Soma) ceremony in the Gâthas; it is doubtful, therefore, whether it existed in his time, or, if so, whether he approved of it. It is true, legends were afterwards circulated, to the effect that he himself had given his sanction to this ceremony, as the reader will have learned from the Homa Yasht (see p. 176).

Having established now, beyond any reasonable doubt, the fact that the Zoroastrian religion arose in consequence of a serious conflict of the Iranians with those other Aryan tribes which emigrated into Hindustan Proper, and whose leaders became in later times the founders of Brahmanism, the questions as to the cause of this religious schism, the leader of the seceding party, and the time at which this great event happened, have to be decided.

## 2.—CAUSES OF THE SCHISM.

The causes, which led to the schism, may be readily learned from the more ancient parts of the Zend-Avesta, especially from the Gâthas. They were of a social and political as well as of a religious nature. The Aryan tribes, after they had left their original home, which was in all likelihood a cold country (see the allusions to it in the first and second Fargards of the Vendidad), led mainly a pastoral life, and cultivated only occasionally some patches of land for their own support. In this state we find the ancient Aryan community throughout the earlier Vedic period, and the Brahmanical tribes were given to this nomadic life as long as they occupied the upper part

of the Panjâb, whence they afterwards emigrated into Hindustan Proper. Some of these tribes, whom we may style the Iranians proper, became soon weary of these constant wanderings, and after having reached such places between the Oxus and Yaxartes rivers and the highland of Bactria as were deemed fit for permanent settlements, they forsook the pastoral life of their ancestors and their brother tribes, and became agriculturists. In consequence of this change the Iranians estranged themselves from the other Aryan tribes, which still clung to the ancestral occupation, and allured by the hope of obtaining booty, regarded those settlements as the most suitable objects for their incursions and skirmishes. How frequent these attacks of the Deva-worshippers upon the property of the Mazdayasnians must have been, the reader can learn from the formula, by which the Deva-worshippers abjured their religion, and entered the community of the Iranians (see p. 173), and from some verses of the Gâthas (especially Yas. xxxii. and xlvi.).

The success of the attacking Deva-worshippers was, as we have seen, mainly ascribed to spells (mantras) and sacrificial skill. Their religion, therefore, must have become an object of hatred in the eyes of the Iranians, although the latter were well aware that it was closely related to their own, or even to a certain extent identical with it. Their own religion, therefore, had to be totally changed, in order to break up all communication whatever with the devastators of their settlements. The Deva religion was branded as the source of all mischief and wickedness, and instead of it, the Ahura religion of agriculture was instituted, which separated them thenceforth for ever from their Brahmanical brethren.

If we ask who instituted this Ahura religion, we can hardly believe that it was the work of a single man only, though it is not to be denied that the peculiar form which it assumed was mainly due to one great personage, Spitama Zarathushtra.

## 3.—SPITAMA ZARATHUSHTRA.

In the Gâthas we find Zarathushtra alluding to old revelations (Yas. xlv. 6), and praising the wisdom of the *Saoshyantô*, "fire-priests" (Yas. xlv. 3; xlviii. 12). He exhorts his party to respect and revere the *Añgra* (Yas. xliii. 15), *i.e.*, the *Angiras* of the Vedic hymns, who formed one of the most ancient and celebrated priestly families of the ancient Aryans, and who seem to have been more closely connected with the ante-Zoroastrian form of the Parsi religion than any other of the later Brahmanical families. These Angiras are often mentioned together with the Atharvans or fire-priests (which word, in the form *âthrava*, is the general name given to the priest caste in the Zend-Avesta), and both are regarded in the Vedic literature as the authors of the Atharvaveda which is called the Veda of the Atharvângiras, or the Atharvâṇa, or Angirasa veda, *i.e.*, the Veda of the Atharvans or Angiras.<sup>1</sup> This work was for a long time not acknowledged as a proper Veda by the Brahmans, because its contents, which consist chiefly of spells, charms, curses, mantras for killing enemies, &c., were mostly foreign to the three other Vedas, which alone were originally required for sacrifices. On comparing its contents with some passages in the Yashts and Vendidad, we discover a great similarity.

Although a close connection between the ante-Zoroastrian and the Atharvana and Angirasa religion can hardly be doubted, yet this relationship refers only to the magical part, which was believed by the ancient Greeks to be the very substance and nature of the Zoroastrian religion.

In all likelihood, as the names Atharvana and Angirasa, or fire-priests, indicate, the worship of fire was a characteristic feature of this ancient religion.

The Saoshyantô, or fire-priests, who seem to be identical with the Atharvans, are to be regarded as the real predecessors of Spitama Zarathushtra, who paved the way for

<sup>1</sup> See Max Müller's History of Ancient Sanskrit Literature, p. 448.

the great religious reform carried out by the latter. It is distinctly said (Yas. liii. 2) that the good Ahura religion was revealed to them, and that they professed it in opposition to the Deva religion, like Zarathushtra himself and his disciples (Yas. xii. 7 ; see p. 173). We must, therefore, regard these ancient sages as the founders of the Ahura religion, who first introduced agriculture and made it a religious duty, and commenced war against the Deva religion.

The struggle may have lasted for several centuries before Spitama Zarathushtra appeared in Iran, professedly by divine command, to strike a death-blow at idolatry, and to banish it for ever from his native soil. But however this may have been, the decisive step of completely separating the contending parties from one another, and establishing a new community governed by new laws, was taken by Spitama Zarathushtra. He has, therefore, many claims to be regarded as the founder of the true Mazdayasnian or Parsi religion, which absorbed the old Ahura religion of the ancient fire-priests. He himself was one of the Saoshyantô or fire-priests, because we find him, when standing before the sacred fire, delivering his speeches and receiving answers from Ahuramazda out of the sacred flames.

The events of his life are almost all enshrouded in darkness, to dispel which will be for ever impossible, should no authentic historical records be discovered in Bactria, his home. The reports regarding him, given by the Greeks and Romans (see the first Essay), are as unhistorical and legendary as those found in the majority of the Avesta books themselves. In the *Vendidad* and the *Yashts* (see p. 212) he is represented to us not as a historical, but as a dogmatical personalty, stripped of nearly everything that is peculiar to human nature, and vested with a supernatural and wholly divine power, standing next to God himself and being even elevated above the archangels. The temptations of the devil, whose whole empire was

threatened by the great prophet, form a favourite subject of the traditional reports and legends. He was the concentration of all wisdom and truth, and the master and head of the whole living creation (see p. 211).

The only source whence we may derive some very scanty historical facts is the older Yasna. In this part of the scriptures only, he appears before our eyes as a real man, acting a great and prominent part in the history of his country, and even in the history of the whole human race in general. He was a member of the Spitama family, which name is given to the *Haëchaðaspas* also (Yas. xlv. 15), who seem, therefore, to have been his nearest relations. His father's name was *Pôurushaspa*, according to the later Yasna and Vendidad. Of his children only his daughter *Paouruchista* (Yas. liii. 3) is mentioned by the two names *Haëchaðaspâná Spitâmâ*, which can be interpreted only as "belonging to the Spitama family of the Haëchaðaspa lineage." He was distinguished by the surname *Zarathushtra*, which the Greeks corrupted to Zaratrades or Zoroastres, and the Romans to Zoroaster, by which name alone he is known to Europeans, while the Persians and Parsis changed it to Zardosht. Although the original meaning of this name is uncertain,<sup>1</sup> yet it can hardly be doubted that it was not merely the proper name of the founder of the Parsi religion, but denoted a certain high dignity, that of the high-priest of the country. This follows clearly from Yas. xix. (see p. 188), where the *Zarathushtra* is mentioned as the fifth chief, in those countries where there are four others of an inferior order, and as the fourth, where there are only three others below him; and it is also evident from the title *Zarathushtrôtemô*. This

<sup>1</sup> See the author's work on the Gâthas, ii. p. 245-46, note 1, where the different explanations of the name hitherto given are mentioned and refuted. The most probable meaning of "*Zarathushtra*" is not "the most excellent poet," as the

author suggested formerly, but "senior, chief" (in a spiritual sense), and the word may be traced to the Sanskrit *jarat*, which means in compounds "old;" *ushtra* is then equivalent to *uttara*, "superior, excellent."

title must mean, according to grammar (*tema* being the superlative suffix), "the greatest or highest Zarathushtra," which denomination can be understood only if we assume the existence of several contemporaneous Zarathushtras, at whose head he was placed. The name "Zarathushtra" must, therefore, have conveyed in ancient times nearly the same meaning as the word "Dastur" does nowadays: it must have meant the spiritual guide and head of a whole district, or even province. The *Zarathushtrôtemô* is, therefore, to be compared with the Dastur-i-Dasturân or chief high-priest. Even according to the notions of the modern Parsis, a Dastur occupies a very high rank among them; he is a *ratu* or chief in the living creation, and in his praise and honour even ceremonies may be performed.

A clear proof that the word "Zarathushtra" itself was not alone deemed sufficient to distinguish the prophet from other men, is that his family name "Spitama" is generally prefixed<sup>1</sup> when he is spoken of. This circumstance implies distinctly that there were other Zarathushtras besides the one who was distinguished by the name "Spitama," and who alone was regarded as the real founder of the Mazdayasnian religion.

His home seems to have been in Bactria, which is called *Berckhdha drmaiti* in the Gâthas, and *Bâkhdhi* (a corruption of the former) in the Vendidad. In his own works he calls himself a *mâthran*, "reciter of mantras," a *dâta*, "messenger," sent by Ahuramazda, a speaker (*maretan*); he listens to the oracles given by the spirit of nature (*gêush urvâ*), and sacred words are revealed to him by Ahuramazda through the flames.

His doings are best learned from the Gâthas, extracts from which have been given above (see pp. 149-170), so we

<sup>1</sup> In a similar manner each of the present Dasturs introduces the title, Dastur, between his own name and that of his father, so that his own name is prefixed to the title, as, for instance, Peshotan Dastur Behramji Sanjana (see the title-page of that learned Dastur's edition of the *Din kard*).

may here confine ourselves to a few remarks as to the probable age in which he lived.

#### 4.—THE AGE WHEN SPITAMA ZARATHUSHTRA LIVED.

The accounts given of the time when he is said to have flourished, differ so widely from one another, that it is impossible to fix exactly the era when he was living. The Greeks and Romans make him very ancient. Xanthos of Lydia (B.C. 470), the earliest Greek writer who mentions Zoroaster, says that he lived about 600 years before the Trojan war (about B.C. 1800). Aristotle and Eudoxus place his era as much as 6000 years before Plato, others say 5000 years before the Trojan war (see Pliny, *Historia Naturalis*, xxx. 1-3). Berosos, the Babylonian historian, makes him a King of the Babylonians, and the founder of a dynasty, which reigned over Babylon between B.C. 2200 and B.C. 2000.

The Parsis believe that their prophet lived at the time of Darius's father, Hystaspes, whom they identify with the *Kava Vîshâtâspa* of the Zend-Avesta, or Kaî Gushtâsp of the Shâhnâmah, and place his era accordingly about B.C. 550. But the groundlessness of this supposition may be seen on comparing the names of the predecessors of Hystaspes with those of the ancestors of Vîshâtâspa. The lineage of *Vîshâtâspa* or Hystaspes, according to the Bisutûn cuneiform inscription of Darius, and the statements of Herodotus, is as follows:—*Hakhâmanish* (Achæmenes), *Chaishpish* (Teispes), *Ariyârdâamna* (Ariaramnes), *Arshâma* (Arsames), *Vîshâtâspa* (Hystaspes), *Dârayavush* (Dareios). But the lineage of *Vîshâtâspa* or Gushtâsp, according to the Avesta and Shâhnâmah, is as follows:—*Kavi Kavâta* (Kaî-Kabâd), *Kava Usa* (Kaî-Kâûs), *Kava Husrava* (Kaî Khusrô), *Aurvâdaspa* (Lahurâsp), *Kava Vîshâtâspa* (Kaî Gushtâsp). From these genealogies it will be seen that the names of the ancestors of the Vîshâtâspa mentioned in the cuneiform inscriptions (called Hystaspes by the Greeks), are totally different from those of the ancestors of the

Vishtâspa celebrated in Zoroastrian tradition (the Gushtâsp of the Shâhnâmah). We must, therefore, conclude that the Vishtâspa of Iranian tradition was a totally distinct person from the Hystaspes of the Greeks, the father of Darius. That the Persians themselves, in the time of the Sasanians, were quite uncertain as to when the former Vishtâspa lived, appears clearly from the testimony of the historian Agathias, quoted in p. 11.

On comparing the accounts of the Greeks about the early era of Zoroaster, with the researches into the original texts of the Parsi scriptures, we must believe their concurrent testimony to be much more trustworthy and reliable than the opinions held by the modern Parsis. There can be no doubt whatever that Spitama Zarathushtra, the founder of the Parsi religion, lived at a very early period, because the great religious movement, of which he was the chief leader, is even alluded to in the earlier portions of the Vedas. Of his high antiquity at least two significant traces may be discovered in the present Zend-Avesta. Firstly, as we have seen in the fifteenth section of the third Essay, his writings stand at the head of the extensive Avesta literature, which required centuries for its growth, and which was already complete about B.C. 400. Secondly, he is expressly called "*the famous in Airyana vaêjô*" (Yas. ix. 14), which means, "the famous in the Aryan home," whence the Iranians and Indians emigrated in times immemorial. This title would certainly not have been given to him had his followers not believed him to have been living at that early time. Under no circumstances can we assign him a later date than B.C. 1000, and one may even find reasons for placing his era much earlier and making him a contemporary of Moses. Pliny, who compares both Moses and Zoroaster, whom he calls inventors of two different kinds of magic rites, goes much further in stating that Zoroaster lived several thousand years before Moses (*Historia Naturalis*, xxx. 2). The confusion of opinions regarding his age was,



no doubt, mainly caused by his appellation "Zarathushtra" or high-priest, which was afterwards taken as the proper name of the prophet. The assertion that he was born at *Ragha* (*Raî* near Teheran) is owing to the circumstance that, according to Yasna xix. (see p. 188), this large town seems to have been governed by the Zarathushtras themselves; it was, therefore, pre-eminently the Zoroastrian country.

### III.—SPITAMA ZARATHUSHTRA'S THEOLOGY AND PHILOSOPHY, AND THEIR INFLUENCE ON THE DEVELOPMENT OF THE PARSI RELIGION.

Having shown in the preceding section the historical origin of the Zoroastrian religion, we may proceed next to consider the new ideas, theological and philosophical, which Spitama Zarathushtra introduced into the world, and in consequence of which he may be said to have become the founder of a new religion, and to have exercised a lasting influence on the history of the human mind.

His real doctrines, untouched by the speculations of later ages, can be learned only from the older Yasna, chiefly from the Gâthas. The leading idea of his theology was *Monothcism*, i.e., that there are not many gods, but only one; and the principle of his speculative philosophy was *Dualism*, i.e., the supposition of two primeval causes of the real world and of the intellectual; while his moral philosophy was moving in the *Triad* of thought, word, and deed. Having regard to the early period at which he must have lived, long before the Greeks were acquainted with anything like philosophical speculation, we cannot expect him to have established a complete and developed system of philosophical thoughts, which cannot even be said of Plato; but the few philosophical ideas which may be discovered in his sayings, show that he was a great and deep thinker, who stood far above his contemporaries, and even above the most enlightened men of many subsequent

centuries. The great fame he enjoyed, even with the ancient Greeks and Romans who were so proud of their own learning and wisdom, is a sufficient proof of the high and pre-eminent position he must once have occupied in the history of the progress of the human mind.

#### I.—ZARATHUSHTRA'S MONOTHEISM.

That his theology was mainly based on monotheism, one may easily ascertain from the *Gâthas*, especially from the second (see pp. 155-166). His predecessors, the *Saoshyantô*, seem to have worshipped a plurality of good spirits, whom they called *Ahuras*, "the living ones," who were opposed to the *Devas*. Spitama, not satisfied with this indistinct expression of the Divine Being, reduced this plurality to unity. The new name, by which he called the Supreme Being, was *Ahurô mazdâo*, which means, "the Ahura who is called Mazdâo." *Mazdâo*, which has been compared with the Vedic *medhâs*, "wise" (or when applied to priests, "skilful, able to make everything"), means either "joint creator," or "creator of all."<sup>1</sup> Those *Ahuras* who were regarded as creative powers might have been already called by the name *mazddo* (we find the plural, *mazddonhô*, in *Yas.* xlv. 1) by the *Saoshyantô*; but these old fire-priests had no clear conception of the nature and working of this creative power. Although Spitama combined the two names (which were formerly used separately, and not intimately connected with one another) into one appellation, *Ahurô-mazdâo*, yet they were still not considered as a compound, because we find both con-

<sup>1</sup> That *mazddo* is phonetically identical with Sans. *medhâs*, is not to be denied, but its original meaning is not "wise." Were this the case, we ought to suppose it to be a contraction of *maiti-dhâo*, "producing wisdom;" but *maiti*, "thought, wisdom," (Sans. *mati*) is generally affixed, not prefixed, to another word, as in *tarô-maiti*, "perverse thought, disobedience." But the word *maç*, "with,"

is very frequently prefixed to other words; and if prefixed to *dhâo*, "creating," the compound must be changed, according to phonetical laws, into *mazddo*. The general meaning of *maç* being "together with, all" (see *Visp.* xlv. 1), the word *mazddo* must mean either "joint creator," or "creator of all," as may be clearly seen from *Yas.* xlv. 1.

stituent parts subject to inflection (e.g., *ahurâi mazdâi* in the dative, not *Ahura-mazdâi*); one part, *Mazdâo*, was the chief name; the other, *ahura*, was an adjectival epithet. But in consequence of their being jointly employed to express the name of the Supreme Being, they were afterwards considered a compound, as we may distinctly see from the cuneiform inscriptions of the Achæmenian kings, where the Supreme Being is generally called *Aûramazdâ*, and only the latter part of the word is subject to inflection, except in a few instances where both words are inflected. In the Sasanian times the name was changed to *Aûhar-mazdâ*, and in modern Persian to *Hôrmazd* or *Ormazd*, which forms are used by the Parsis nowadays. In the Gâthas we find the two words frequently separated, and indiscriminately employed to express the name "God," as no difference of meaning is attached to either. In translating them, *Ahura* may best be rendered by "living" or "lord," and *Mazdâo* by "wise" or "creator of the universe."

Spitama Zarathushtra's conception of Ahuramazda as the Supreme Being is perfectly identical with the notion of *Elohâm* (God) or *Jehovah*, which we find in the books of the Old Testament. Ahuramazda is called by him "the Creator of the earthly and spiritual life, the Lord of the whole universe, in whose hands are all the creatures." He is the light and source of light; he is the wisdom and intellect. He is in possession of all good things, spiritual and worldly, such as the good mind (*vohu-manô*), immortality (*amercetâd*), health (*haurvatâd*), the best truth (*asha vahishta*), devotion and piety (*ârmaiti*), and abundance of every earthly good<sup>1</sup> (*khshathra vairya*). All these gifts he grants to the righteous man, who is upright in thoughts, words, and deeds. As the ruler of the whole universe, he not only rewards the good, but he is a punisher of the wicked at the same time (see Yas. xliii. 5). All that is created, good or evil, fortune or misfortune, is his work

<sup>1</sup> See especially Yas. xlvii. 1 (p. 167).

(Yas. xlviii. 4. p. 167, and li. 6, p. 169). A separate evil spirit of equal power with Ahuramazda, and always opposed to him, is entirely foreign to Zarathushtra's theology; though the existence of such an opinion among the ancient Zoroastrians can be gathered from some of the later writings, such as the Vendidad.

## 2.—ZARATHUSHTRA'S TWO PRIMEVAL PRINCIPLES.

The opinion, so generally entertained now, that Zarathushtra was preaching a Dualism, that is to say, the idea of two original independent spirits, one good and the other bad, utterly distinct from each other, and one counter-acting the creation of the other, is owing to a confusion of his philosophy with his theology. Having arrived at the grand idea of the unity and indivisibility of the Supreme Being, he undertook to solve the great problem which has engaged the attention of so many wise men of antiquity, and even of modern times, viz., how are the imperfections discoverable in the world, the various kinds of evils, wickedness, and baseness, compatible with the goodness, holiness, and justice of God? This great thinker of remote antiquity solved this difficult question *philosophically* by the supposition of two primeval causes, which, though different, were united, and produced the world of material things, as well as that of the spirit; which doctrine may best be learned from Yas. xxx. (see pp. 149-151).

The one, who produced the "reality" (*gaya*), is called *rohu-manô*, "the good mind," the other, through whom the "non-reality" (*ajyditi*) originated, bears the name *akem manô*, "the evil mind." All good, true, and perfect things, which fall under the category of "reality," are the productions of the "good mind;" while all that is bad and delusive, belongs to the sphere of "non-reality," and is traced to the "evil mind." They are the two moving causes in the universe, united from the beginning, and therefore, called "twins" (*yemâ*, Sans. *yamau*). They are present everywhere; in Ahuramazda as well as in men.

These two primeval principles, if supposed to be united in Ahuramazda himself, are not called *voñu-manô* and *akem manô*, but *spēñtô mainyush*, "the beneficent spirit," and *angrô mainyush*, "the hurtful spirit." That Angrô-mainyush is no separate being, opposed to Ahuramazda, is to be gathered unmistakeably from Yas. xix. 9 (see p. 187), where Ahuramazda is mentioning his "two spirits," who are inherent in his own nature, and are in other passages (Yas. lvii. 2, see p. 189) distinctly called the "two creators" and "the two masters" (*pâryû*). And, indeed, we never find Angrô-mainyush mentioned as a constant opponent of Ahuramazda in the Gâthas, as is the case in later writings. The evil against which Ahuramazda and all good men are fighting is called *drukhsh*, "destruction, or lie," which is nothing but a personification of the Devas. The same expression for the "evil" spread in the world, we find in the Persian cuneiform inscriptions, where, moreover, no opponent of Ahuramazda, like Angrô-mainyush is ever mentioned. God (*Aûramazdâ*), in the rock records of King Darius, is only one, as Jehovah is in the Old Testament, having no adversary whatsoever.

Spentô-mainyush was regarded as the author of all that is bright and shining, of all that is good and useful in nature; while Angrô-mainyush called into existence all that is dark and apparently noxious. Both are as inseparable as day and night, and though opposed to each other, are indispensable for the preservation of creation. The beneficent spirit appears in the blazing flame, the presence of the hurtful one is marked by the wood converted into charcoal. Spentô-mainyush has created the light of day, and Angrô-mainyush the darkness of night; the former awakens men to their duties, the latter lulls them to sleep. Life is produced by Spentô-mainyush, but extinguished by Angrô-mainyush, whose hands, by releasing the soul from the fetters of the body, enables her to rise into immortality and everlasting life.

### 3.—DEVELOPMENT OF ZARATHUSHTRA'S DOCTRINES OF THE SUPREME BEING. THE TWO SUPREME COUNCILS; SEVEN AND FOURTEEN TIME.

Such is the original Zoroastrian notion of the two creative spirits, who form only two parts of the Divine Being. But in the course of time, this doctrine of the great founder was changed and corrupted, in consequence of misunderstandings and false interpretations. Spentō-mainyush was taken as a name of Ahuramazda himself, and then, of course, Angrō-mainyush, by becoming entirely separated from Ahuramazda, was regarded as the constant adversary of Ahuramazda; thus the Dualism of God and Devil arose. Each of the two spirits was considered an independent ruler endeavouring to destroy the creation of the other, and thus both waged constant war. This Dualism is best perceived in the first fargard of the Vendidad. After the sovereignty and independence of these two spiritual rulers was once acknowledged by some of the most influential leaders of the congregation founded by Spitama Zarathushtra, each of them was then supposed to have, like terrestrial rulers, his own council and court. The number of councillors was fixed at six, who were regarded as the actual governors of the whole universe, each ruling over a separate province assigned to him by his spiritual ruler. To Ahuramazda, or Spentō-mainyush, no other power was left but to preside over the celestial council. We often find him even included in the number of the celestial councillors, who are then called "the seven Ameshaspentas" (now corrupted to Amshaspendes), i.e., immortal benefactors.

The several names, by which we find the Ameshaspentas called, viz., Volu-mandō, Asha-valishta, Khshathra-vairya, Spenta-Armaiti, Haurvatâd, and Ameretâd, are frequently mentioned in the Gâthas, but they are, as the reader may clearly see from the passages (see Yas. xlvii. 1) as well as from etymology, nothing but abstract nouns and ideas

representing all the gifts which Ahuramazda, as the only Lord, grants to those who worship him with a sincere heart, by always speaking truth, and performing good actions. In the eyes of the prophet they were no personages; that idea being imported into the sayings of the great master by some of his successors.

VOHU-MANÔ (Bahman) is regarded as the vital faculty in all living beings of the good creation. Originally, his name was nothing but a term for the good principle, as emanating from Ahuramazda, who is, therefore, called the father of Vohu-manô. He pervades the whole living good creation, and all the good thoughts, words, and deeds of men are wrought by him.

ASHA-VAHISHTA (Ardibahisht) represents the blazing flame of fire, the light in luminaries, and brightness and splendour of any kind whatever, wherever it may exist. The first part of the name, *asha* (plural of *ashem*), has various meanings, such as "rectitude, righteousness, truth," and its epithet *vahishta* means originally "most splendid, beautiful," but was afterwards used in the more general sense of "best." Light being of the nature of Ahuramazda, and being believed to pervade the whole good creation, Asha-vahishta represents the omnipresence of the Divine Being. Light maintaining the vitality of the whole creation, animate and inanimate, and being the cause of all growth, Asha-vahishta is the preserver of all life and all that is good. He represents, in this respect, God's Providence.

KSHATHRA-VAIRYA (Shahrivar) presides over metals and is the giver of wealth. His name means simply "possession, wealth," afterwards it was applied to metal and money. Wealth is considered as a gift from Ahuramazda.

SPENTA-ARMAITI (Spendarmad or Isfendarmad), "the bountiful Armaiti," represents the earth. The original meaning of Armaiti, as we have seen above (see p. 274), however, is "devotion, obedience." She represents the pious and obedient heart of the true worshipper of Ahura-

marda, who serves God alone with body and soul. When the name is applied to the earth, it means that she is the servant of men, who, if well treated (i.e., cultivated), will yield abundance of food.

HADEVATAD and AMERITAD (Khordād and Amardād) preside over vegetation, and produce all kinds of fruits; but this is very likely not their original meaning. As the names indicate (*Haurvatad* means "completeness, health," and *Ameretad*, "immortality"), they represent the preservation of the original uncorrupted state of the good creation, and its remaining in the same condition as that in which it was created by God. They are generally both mentioned together, and express, therefore, a single compound idea.

Quite separate from the celestial council stands SRAOSHA (Srosh), who is, however, regarded as an archangel vested with very high powers. While the Ameshaspentas in Zarathushtra's eyes represented nothing but the qualities and gifts of Ahuramazda, Sraosha seems to have been considered by him as a personality. He is the angel who stands between God and man, the great teacher of the good religion who instructed the prophet in it. He shows the way to heaven and pronounces judgment on human actions after death (for further information see the Srosh Yasht, p. 189). Originally his name meant "hearing" (from the root *sru* to hear), which, taken in a religious sense, means the sacred tradition. In this respect we may best compare the word with the Sanskrit *Shruti*, by which name the Brahmans understand the sacred tradition, as laid down in the various parts of the Vedas, especially in that which treats of sacrificial rites. All that is said of Srosh, in the Srosh Yasht, fully agrees with this meaning of his name. We must, therefore, regard him only as the personification of the whole divine service, including the prayers as well as the sacrificial rites. When he is said to be the guardian of the whole creation, and that without his protection the world would fall a prey to the demons,



it is meant that men must offer up prayers to God and worship him; and should they fail to do so, the good mind (*Vohu-manô*) within them becomes powerless, and the bad mind (*Akem-manô*) takes entire possession of them, instigating them to commit sins and crimes, in consequence of which they will become utterly cast away, both in this life and in that to come. Srosh fights chiefly against the Devas. This means, that the Zoroastrian divine service is destined to counterbalance the mischief which the Indian Devas were supposed to be doing to the good creation.

Like Ahuramazda, his adversary Angrô-mainyush was, in later times, supposed to be also surrounded by a council. This idea is completely foreign to the older texts, and is evidently only an imitation of the celestial council. The number of councillors of the infernal kingdom was likewise fixed at six (not in the Avesta texts, but only in the Bundahish), who were called pre-eminently *Devas* and headed by Angrô-mainyush, who, for this reason, was called *Daévanām Daévo*, or archdemon. The first in rank after Angrô-mainyush was AKEM-MANO, which means the "evil mind," and is nothing but Zarathushtra's philosophical term of the second principle, the "non-reality." He produces all bad thoughts in men, and makes them utter bad words and commit sins. His influence is checked by Vohu-manô, the good mind. The second seat in the infernal council is occupied by the King of the Vedic gods, INDRA; the third place is assigned to SAURVA, the Shiva of the Hindus. Fourth in rank is NAONHAITHYA, the collective name of the Indian Ashvins (Dioskuri); the fifth and sixth places are occupied by two personifications, DARKNESS and POISON (see the Bundahish, edited by Westergaard, p. 5).

There are a good many other names of Devas to be found in the Zend-Avesta; but almost all are nothing but personifications of vices and evils. Thus, for instance, *Aêshema* means "rapine, attack," *Drivish* is "poverty," *Daiivish*, "deceit," &c. While the celestial council is

always taking measures for promoting life and spreading truth, the infernal councillors are constantly plotting designs for the destruction of life, and endeavouring to spread lies and falsehood everywhere. The Zoroastrian idea of the Devil and the infernal kingdom coincides entirely with the Christian doctrine. The Devil is a murderer and father of lies according to both the Bible and the Zend-Avesta.

In consequence of this entire separation of the two parts of Ahuramazda, and the substitution of two independent rulers governing the universe, the unity of the Supreme Being was lost, and Monotheism was superseded by Dualism. But this deviation from, and entire change of, the prophet's doctrine could not satisfy the minds of all the divines and philosophers in ancient Persia. It was very likely only the innovation of an influential party or sect, probably that which was called *Zendik*, i.e., following the interpretation (Zend), and which was opposed to that of the *Magi* (see p. 14). That Dualism was actually the doctrine of the *Zendiks*, we best learn from the commencement of the *Bundahish*, which book purports to expound the lore of this party. The *Magi* seem still to have clung to the prophet's doctrine of the unity of the Supreme Being. But to refute the heretical opinions of the *Zendiks*, which were founded on interpretations of passages from the sacred texts, a new and fresh proof of the unity of the Supreme Being was required. This was found in the term *Zarvan akarana*, "boundless time," which we meet with occasionally in the *Zend-Avesta*. The chief passage, no doubt, was Vend. xix. 9 (see pp. 24 and 254); but the interpretation for proving that *Zarvan akarana* means the Supreme Being, out of whom Ahuramazda and Angrô-mainyush are said to have sprung, rests on a grammatical misunderstanding, as we have seen above (p. 24). This interpretation, however, must be very old; for all the present *Dasturs* believe in it as an incontrovertible fact.

That this doctrine of *Zarvan akarana* was commonly believed in Persia, during the times of the Sassanians, may

be distinctly seen from the reports quoted above (pp. 12-14). The true meaning of the expression, that "the beneficent Spirit made (them) in boundless time," is that God (Ahuramazda) is from eternity, self-existing, neither born nor created. Only an eternal being can be independent of the bounds of time to which all mortals are subject.

4.—THE TWO INTELLECTS ; TWO LIVES ; HEAVEN AND HELL ;  
RESURRECTION ; AND PALINGENESIS.

In the Gâthas we frequently find "two intellects" (*khratu*) and "two lives" (*ahû*) spoken of. These notions, therefore, formed undoubtedly part of Spitama Zarathushtra's speculation. The two intellects are distinguished as the "first" and "last." From the passages where they are mentioned (Yas. xlv. 19, xlviii. 4), their meaning cannot be ascertained with certainty. But happily we find them mentioned in later Avesta writings (see Yt. ii. 1) by more expressive names; one of the intellects is called *âsnô khratu*, "the original intellect or wisdom," which we can best identify with the "first" in the Gâthas; the other is styled *gaoshô-srûtô khratu*, "the wisdom heard by the ear," which corresponds to the "last." Another name of the "first" is *mainyu khratu* (*mînô khrîd*), "spiritual or heavenly wisdom." Now we cannot be mistaken as to the meaning of these two intellects. The "first intellect" is not from earth, but from heaven; not human, but divine. The "last intellect" represents what man has heard and learned by experience. The wisdom gained in this way is, of course, inferior to the heavenly wisdom. Only the latter can instruct man in the higher matters of life, as we see from a later book called "Mînôkhard," which is written in Pâzand (see p. 105).

The "two lives" are distinguished as *astvat*, "bodily," or *parâhu*, "prior life," and as *manahya*, "mental," or *daibitya*, "the second" (see Yas. xxviii. 3; xliii. 3; xlv. 1; xlv. 19). Their meaning is clear enough, and requires no further comment; they express our idea "body and soul."

To be distinguished from these "two lives," are the "first" and the "last lives," which mean this life and that hereafter.

The idea of a future life, and the immortality of the soul, is expressed very distinctly already in the Gâthas, and pervades the whole of the later Avesta literature. The belief in a life to come is one of the chief dogmas of the Zend-Avesta. See the passages about the fate of the soul after death, translated in the third Essay (pp. 220, 254).

Closely connected with this idea is the belief in HEAVEN and HELL, which Spitama Zarathushtra himself clearly pronounced in his Gâthas. The name for Heaven is *Garô-demâna* (*Garotmân* in Persian), "house of hymns," because the angels are believed to sing hymns there (see Yas. xxviii. 10; xxxiv. 2), which description agrees entirely with the Christian idea as founded on Isaiah vi. and the Revelation of St. John. *Garô-demâna* is the residence of Ahuramazda and the most blessed men (Yas. li. 15). Another more general name for Heaven is *ahû vahishta*, "the best life," afterwards shortened to *vahishta* only, which is still extant in the modern Persian *bahisht*, "paradise."

Hell is called *Drûjô demâna*, "house of destruction," in the Gâthas. It is chiefly the residence of the poets and priests of the Deva religion, the Rishis of the Brahmans (Yas. xlvi. 11). The later name is *Duzhanha* (Yasht xix. 44), which is preserved in the modern Persian *Dûzakh*, "hell."

Between Heaven and Hell is *CHINVAT PERETU* (*Chinvad pûl*), "the bridge of the gatherer," or "the bridge of the judge" (*Chinvat* can have both meanings), which the soul of the pious alone can pass, while the wicked fall from it down into Hell. It is mentioned, as we have seen, already in the Gâthas (Yas. xlvi. 10, 11).

The belief in the RESURRECTION of the body at the time of the last judgment also forms one of the Zoroastrian dogmas, as the reader will have learned from the passage

quoted above (p. 217). In consequence of Burnouf's inquiries into the phrase *yavaêcha yavatâtaêcha* (which had been translated by Anquetil "till the resurrection," but which means nothing but "for ever and ever"), the existence of such a doctrine in the Zend-Avesta was lately doubted. But there is not the slightest reason for doubting it, as any one may convince himself from the passage quoted in p. 217, where it is clearly stated that the dead shall rise again. That the resurrection of the dead was a common belief of the Magi, long before the commencement of our era, may be learned from the statement of Theopompus (see pp. 8, 9). Now the question arises, had Spitama Zarathushtra already pronounced this doctrine, which is one of the chief dogmas of Christianity, and of the Jewish and Mohammedan religions, or is it of later, perhaps foreign, origin?

Though in the Gâthas there is no particular statement made of the resurrection of the dead, yet we find a phrase used which was afterwards always applied to signify the time of resurrection, and the restoration of all life that has been lost during the duration of creation. This is the expression *frashem kerenaon ahîm* (Yas. xxx. 9,<sup>1</sup> see p. 150), "they make the life lasting," i.e., they perpetuate the life. Out of this phrase the substantive *frashô-kereti*, "perpetuation" of life, was formed, by which, in all the later Avesta books, the whole period of resurrection and palingenesis at the end of time is to be understood. The resurrection forms only a part of it. That this event was really included in the term of *frashô-kereti* one may distinctly infer from Vend. xviii. 51, where Spenta-Armaiti (the earth) is invoked to restore "at the triumphant renovation" of creation, the lost progeny, in the form of one "knowing the Gâthas, knowing the Yasna, and attending to the discourses" (see p. 249).

According to these statements, there can be no doubt

<sup>1</sup> A full explanation of it is to be found in the author's work on the Gâthas, vol. i. pp. 109-112

that this important doctrine is a genuine Zoroastrian dogma, which developed itself naturally from Spitama Zarathushtra's sayings. There is not the slightest trace of its being borrowed from a foreign source. Besides these direct proofs of its forming a genuine and original part of Zoroastrian theology, it agrees completely with the spirit and tendency of the Parsi religion. All life of the good creation, especially that of man, bodily as well as spiritual, is a sacred pawn intrusted by God to man who must keep his body free from impurity, and his soul from sin. If death destroy the body (in the natural course),<sup>1</sup> it is not the fault of man who falls to an inexorable fate; but it is considered as the duty of God, who is the preserver of all life, to restore all life that has fallen a prey to death, to destroy this arch-enemy of human life, and so make life everlasting. This is to be done at the time of the resurrection.

A detailed description of the resurrection and the last judgment is contained in the 31st chapter of the Bundahish (see pp. 70-77 Westerg.), which is, no doubt, founded on original Avesta sources which are now lost. In it an old song is embodied, the purport of which is to show that, though it appears to short-sighted mortals impossible for the body (when once dissolved into its elements, and those elements scattered in every direction) to be restored again, yet nothing is impossible for the hand of the Almighty, who created heaven and earth, endows the trees with sap, gives life to embryos in the womb, &c.

For awakening the dead bodies, restoring all life destroyed by death, and holding the last judgment, the great prophet *Sosyosh* (*Saoshyās* in the Avesta) will appear by order of Ahuramazda. This idea is already to be found in the Avesta texts, only with the difference, that sometimes several (see p. 217), sometimes only one *Soshyāns* is men-

<sup>1</sup> Suicide is, according to the Zoroastrian religion, one of the most horrible crimes, belonging to the class of *marg-arzān*, or "deadly" sins. To the

same class belongs adultery. The committal of such sins leads straight down to hell, whence no *Ijashne* can release the soul.

tioned (see p. 254). The later Parsi legends distinguish three great prophets who will appear before the end of the world. These are the men who will perpetuate life (who will produce *frashô-kerceti*), men of the same stamp as the ancient prophets and fire-priests, and bearing the same name, viz., Saoshyantô. They will be commissioned to check the influence of the devil, which increases at the time when this world is verging towards its end, by restoring truth and faith and the good Zoroastrian religion. Their names are poetical and imply a simile; the dark period of wretchedness and sin, in which they appear, being compared to night, and the era of eternal bliss, they are endeavouring to bring about, being likened to the brilliant day. The first of these prophets is called *Hukhshathra Mâo* (Hushêdar-mâh), "the moon of happy rule;" the second is *Hukhshathra Bâmya* (Hushêdar-bâmî), "the aurora of happy rule;" and the third and greatest is called *Saoshyâs* (Sosyosh). He is believed to be a son of Spitama Zarathushtra, begotten in a supernatural way. This means, that just as Spitama Zarathushtra was the greatest prophet and priest in ancient times, so will Sosyosh be the greatest of those to come. Therefore, he alone brings with him a new Nask of the Zend-Avesta, which was hitherto unknown, and reveals it to mankind.

## APPENDIX.

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SOME further translations from the Zend-Avesta, prepared at various times by the author, but not hitherto published, together with his notes descriptive of the mode of performing some of the Parsi ceremonies, are here added in the form of an Appendix to the foregoing Essays.

### I.—TRANSLATIONS FROM THE AVESTA.

These translations, which were written by the author in German, supply the following additions to the passages already given in the third Essay :—

#### 1.—*Vendidad, Fargard III. 1-23, and 34, 35.*

1. Creator of the settlements supplied with creatures, righteous one ! Where is the first most pleasing (spot) of this earth ?<sup>1</sup> Then said Aburamazda : Wherein, indeed, a righteous man shall pray,<sup>2</sup> O Spitama Zarathushtra ! holding the firewood, holding the Barsom, holding the milk-offering (*gāush jūva*), holding the Homa-mortar. [(Pāzand) Recite the words containing *akhshiti*]<sup>3</sup>

<sup>1</sup> Or "Where is the first (spot) most pleasing to this earth," according to the Pahlavi translator.

<sup>2</sup> So understood by the Pahlavi translator, who uses the word *frandmēd*; compare also Yas. lxii. 1. This Pahlavi word can, however, also be read *frandmēd*, "goes forth."

<sup>3</sup> This appears to refer to the word *akhshiti* in the Afringān Dahmān (see Yas. ix. 5). The passage containing this word is the most sacred part of the Afringān, during the recital of which some sandal-wood is thrown into the fire, and it must occur in all Afringāns.



with religion ; they may invoke both Mithra, ruling over wide fields, and Râma-qâstra].<sup>1</sup>

2, 3. Creator, &c. [as in ver. 1]. Where is the second most pleasing (spot) of this earth ? Then said Ahuramazda : Wherein, indeed, a righteous man has built a house provided with fire, with cattle, with a wife, with a son, with plenty. Thenceforward the cattle of this house are in abundance, the righteousness in abundance, the pasture<sup>2</sup> in abundance, the dog in abundance, the wife in abundance, the child in abundance, the fire in abundance, the whole good creation in abundance.

4. Creator, &c. [as in ver. 1]. Where is the third most pleasing (spot) of this earth ? Then said Ahuramazda : Wherein, indeed, one cultivates, O Spitama Zarathushtra ! the most corn, and pasture, and fruit-bearing trees ; either where one provides water for unwatered (land), or where one provides drainage for watery (land).

5. Creator, &c. [as in ver. 1]. Where is the fourth most pleasing (spot) of this earth ? Then said Ahuramazda : Wherein, indeed, cattle and draught beasts are born most.

6. Creator, &c. [as in ver. 1]. Where is the fifth most pleasing (spot) of this earth ? Then said Ahuramazda : Wherein, indeed, cattle and draught beasts void most urine.<sup>3</sup>

7. Creator, &c. [as in ver. 1]. Where is the first most unpleasing (spot) of this earth ? Then said Ahuramazda : What is on the ridge of Arezûra,<sup>4</sup> O Spitama Zarathushtra ! on which the demons congregate out of the pit of destruction (hell).

8. Creator, &c. [as in ver. 1]. Where is the second most unpleasing (spot) of this earth ? Then said Ahuramazda : Wherein, indeed, both dead dogs and dead men are most lying buried.

9. Creator, &c. [as in ver. 1]. Where is the third most un-

<sup>1</sup> This passage is here taken either as a Pâzand interpolation, or as an Avesta quotation in the Pahlavi translation. It has reference to the Dir-Mihir or Agiari, where Mithra and Râma-qâstra (the angel Râm, see p. 214) are supposed to dwell, and where they must be invoked. Some MSS. have "I will invoke," in which case the passage may perhaps be taken as an exclamation of the righteous man.

<sup>2</sup> Some MSS. and the Pahlavi translation have "clothing."

<sup>3</sup> The five most pleasing spots on the earth (or most pleasing to the spirit of the earth, if we accept the Pahlavi interpretation) are, therefore, the fire-temple, the house of a pious Zoroastrian, cultivated lands, stables, and pastures.

<sup>4</sup> A mountain said to be situated at the gate of hell.

pleasing (spot) of this earth? Then said Ahuramazda: Wherein, indeed, vaulted tombs<sup>1</sup> are most constructed, in which dead men are deposited.

10. Creator, &c. [as in ver. 1]. Where is the fourth most unpleasing (spot) of this earth? Then said Ahuramazda: Wherein, indeed, there are the most holes (of the creatures) of Angrô-mainyush.

11. Creator, &c. [as in ver. 1]. Where is the fifth most unpleasing (spot) of this earth? Then said Ahuramazda: Wherein, indeed, O Spitama Zarathushtra! the wife or child of a righteous man shall travel the devious<sup>2</sup> path, (and) he brings forth wailing words coupled with dust and with sand.

12. Creator, &c. [as in ver. 1]. Who first rejoices this earth with the greatest joy? Then said Ahuramazda: When, indeed, he most digs up where both dead dogs and dead men are lying buried.

13. Creator, &c. [as in ver. 1]. Who secondly rejoices this earth with the greatest joy? Then said Ahuramazda: When, indeed, he most demolishes the vaulted tombs in which dead men are deposited.

14. No one is carrying alone what is dead.<sup>3</sup> For if he should carry alone that which is dead, the Nasush would indeed defile (him) from the nose, from the eye, from the tongue, from the chin, from the sexual part, from the anus.<sup>4</sup> This Drukshsh Nasush falls upon them (on such carriers), on their speech,<sup>5</sup> (and) afterwards they are impure for ever and ever.

<sup>1</sup> Covered tombs are forbidden to the Zoroastrians, as the corpse must remain exposed to the light of the sun, and not be laid in any closed sepulchre.

<sup>2</sup> The Dasturs understand by *varaitim patim* the forbidden or perilous path of death, and consider this passage as a direct prohibition of all lamentations and outward signs of mourning for the dead. The Pahlavi commentary is obscure, but appears to describe the path as grievous, but to return upon it as still more gloomy or impracticable.

<sup>3</sup> No corpse can be carried by less

than two men, according to the religious laws of the Zoroastrians.

<sup>4</sup> The *drukshsh yd nasush*, or demon of corruption, issues from the corpse and settles upon the man who is carrying it improperly. It seems likely that the text means to state that the Nasush issues from all the *nine openings of the body*, but in that case the doubtful word *patish-garena* must be "ear" (not "chin" or "jaw"); it is equivalent to a Sanskrit form *pratisvaraga*, which would not be an impossible term for an "ear."

<sup>5</sup> This is the traditional explanation, which seems probable enough.

15. Creator, &c. [as in ver. 1]. Where should be the place of this man who is an *iristô-kasha*<sup>1</sup> (single carrier of the dead)? Then said Ahuramazda: Where there may be the most waterless and treeless (spot) of this earth, with the most ground fit for the purification ceremony and the most dry land; and the cattle and draught beasts shall go least forth on the paths, and (there are least) fire of Ahuramazda, and Barsom rightly arranged, and men who are righteous.

16. Creator, &c. [as in ver. 1]. How far from fire, how far from water, how far from the Barsom to be arranged, how far from righteous men?

17. Then said Ahuramazda: Thirty steps from fire, thirty steps from water, thirty steps from the Barsom to be arranged, three steps from righteous men.

18, 19. There the Mazdayasnians should enclose for him an enclosure of this earth. Then for victuals they who are Mazdayasnians shall provide—then for clothes they who are Mazdayasnians shall provide—(some) among the very hardest and foulest. These victuals let him eat, these clothes let him wear, always till when he shall become an aged man, elderly or impotent.<sup>2</sup>

20, 21. Then when he shall become an aged man, elderly or impotent, the Mazdayasnians should afterwards, in the most effectual, most rapid, and most skilful manner, strip the extent of the skin, the support of the hair,<sup>3</sup> off his head. To the most voracious of the beneficent spirit's carnivorous creatures, the birds (and) vultures, one should deliver over the body, speaking thus: These depart with him, all (his) evil thoughts, and evil words, and evil deeds. And if other wicked deeds were perpetrated by him, his atonement is through *patita* (renunciation of sin); moreover, if other wicked deeds were not perpetrated by him, the *patita* of that man is (completed) for ever and ever.

22. Creator, &c. [as in ver. 1]. Who thirdly rejoices this

<sup>1</sup> The *iristô-kasha* is one who carries the dead in an improper manner, and must be carefully distinguished from the *nasu-kasha* (Vend. viii. 11, 13), who is the lawful carrier.

<sup>2</sup> According to the Pahlavi translation, and the Farhang-i Oim-khadûk (p. 5, ed. Hoshangji), the *hanô*, "aged man," is one seventy years old; the

*zaururô*, "elderly man," is one of fifty; and the *pairishâtâ-khshudrô*, "impotent or decrepit man," is one of ninety years.

<sup>3</sup> The Pahlavi translator says: "He is detained on a summit, on the top of a hill," till they scalp or behead him.

earth with the greatest joy! Then said Ahuramazda: When, indeed, he most destroys the holes of (the creatures) of Angrô-mainyush.

23. Creator, &c. [as in ver. 1]. Who fourthly rejoices this earth with the greatest joy! Then said Ahuramazda: When, indeed, he cultivates, O Spitama Zarathushtra! the most corn, and pasture, and fruit-bearing trees; either where he provides water for unwatered (land), or where he provides drainage for watery (land).

24-33. [See the translation in pp. 235-237.]

34, 35. Creator, &c. [as in ver. 1]. Who fifthly rejoices this earth with the greatest joy! Then said Ahuramazda: When, indeed, O Spitama Zarathushtra! he shall labour on this earth, (and) gives with righteousness and goodness to a righteous man. When, indeed, O Spitama Zarathushtra! he shall labour on this earth, (and) gives not with righteousness and goodness to a righteous man, one should thrust him out of the bountiful earth (Armaiti) into darkness, and distress, and the worst existence, and he must submit to all thorns.

36-42. [Not translated.]

2.—*Vendidad, Fargard IV. 44-55.*

44-46. And<sup>1</sup> when men of the same (Mazdayasnian) religion should come here, either brothers or friends, seeking property, or seeking a wife, or seeking wisdom; if they should come seeking property, they may acquire their property here; if they should come seeking a wife, you may let a woman marry; if they should come seeking wisdom, you may recite the beneficent text<sup>2</sup> both early in the daytime and late, both early in the night-time and late, for the increase in wisdom of the learner<sup>3</sup> for the

<sup>1</sup> Ver. 44 has been already translated in p. 240, but it is so closely connected with the following verses that it is necessary to repeat it here.

<sup>2</sup> The Pahlavi translation adds: "That is, its words are to be taught."

<sup>3</sup> The Pahlavi version is: "When it may have increased his wisdom (that is, when it may be made quite easy to him) and he may have re-

peated (†) it through righteousness (that is, he may have quite understood what is declared by it)." The Avesta word *vîdrvnahe* ("of the learner") occurs nowhere else, and is here explained by *barâ dardâ* in Pahlavi, which is equally obscure, but the general sense indicated by the Pahlavi is that of "learner or pupil." It may, however, be remarked that if *vîdrvnahe* be traced to *vî-dru* we ob-

sake of righteousness; and with righteousness and reverence he sits at home for increase in wisdom.<sup>1</sup> In the middle of both day and night he may sleep, by day and by night, always till when they should recite those sayings which the Herbads had previously recited.<sup>2</sup> They (the sayings) are adapted for men (who are) like boiling water (through zeal). Not for meat, not for clothes, (but) unrewarded, must he (the teacher) utter the chapters (Hâs).<sup>3</sup>

47. And, moreover, I tell thee thus, O Spitama Zarathushtra! verily the priest (*magava*)<sup>4</sup> must recite from it sooner for the married man than for thee, for him with a house than for him without a house, for him with a son than for him without a son, for him with property than for him without property.

48. And of these two men he shall be more possessed of the good mind (Vohu-manô) who shall promote the growth of meat (or cattle) than he who does not. So he being dead, he is as much as an *asperena*,<sup>5</sup> he is as much as a young animal, he is as much as a draught beast, he is as much as a man (in weight).<sup>6</sup>

tain a meaning ("of the fugitive or refugee") which would also suit the passage, as the men seem to have come as exiles from their own homes. The anomalous Pahlavi word *darâd* can also be read *girikht*, which suggests *girikht*, "fled" (although this is generally written *virikht*); and the Pahlavi phrase would then mean: "and he may have fled on account of righteousness." The explanatory phrases of the Pahlavi translation, given above in parentheses, are probably later interpolations. The phrase "to make easy" is a Pahlavi and Persian idiom for "to learn by heart."

<sup>1</sup> The Pahlavi version is: "In awe of God and thankfulness towards God that wisdom increases which is made easy to him, (and) he is constant in exertion that he may retain it by labour and the grace of God." That *yaonem* (which is here rendered by Pahl. *ayñfshn*, "exertion") means

"home, place," is plain from the passage, Vend. xxi. 4: *hām yaētdōn hō yaonemcha avi zāmcha, zāmcha avi yaonemcha*, "(the waters) striving towards home and the earth, towards the earth and home (in the sea Vourukasha)."

<sup>2</sup> The Pahlavi version adds the name of Adarpād Māraspendān.

<sup>3</sup> The Pahlavi version is: "Thou shouldst not speak of the non-giving of meat nor of clothes which should be thine; always say: No! and afterwards even, at the time, say: A little!"

<sup>4</sup> The Pahlavi version renders *yatha magavō fravākhshōiç* by: "as (one) who has progressed in the *Maghē* (the Barashnom ceremony), that is, has no wife;" alluding to the fact that a man undergoing that ceremony must live separate from his wife.

<sup>5</sup> A weight equivalent to a *dirham*.

<sup>6</sup> Probably referring to the weight of his good works.

49. For this man, on meeting, fights with Astô-vidhōtu.<sup>1</sup> Whoever fights an arrow shot by himself, whoever fights Zemaka (the Winter demon, and) wears scanty clothing, whoever fights a wicked man, a tyrant, and (strikes him) on the head,<sup>2</sup> whoever fights an unrighteous apostate (and) starvation;<sup>3</sup> (any) of these deeds being performed a first time, is not (to be done) a second time.

50. That such as are in this material world may here understand (the agony) of this exploit there,<sup>4</sup> one should cut away to the bones with iron knives; verily, it is greater than any such (agony) of his mortal body.<sup>5</sup>

51. That such as are in this material world may here understand (the agony) of this exploit there, one should tear away to the bones with iron pincers; verily, it is greater than any such (agony) of his mortal body.

52. That such as are in this material world may here understand (the agony) of this exploit there, one should fall involuntarily into a pit (deep as) a hundred men; verily, it is greater than any such (agony) of his mortal body.

53. That such as are in this material world may here understand (the agony) of this exploit there, one should stand involuntarily on an extreme verge (of a precipice).<sup>6</sup>

<sup>1</sup> The demon of death, who is said, in later writings, to cast a halter around the necks of the dead to drag them to hell, but if their good works have exceeded their sins they throw off the noose and go to heaven. Perhaps the grammatical difficulties of this sentence may be best overcome by the following translation:—"For this one, Astô-vidhōtu, on meeting men, fights."

<sup>2</sup> The Pahlavi version says: "A beheader like Zarhōndād."

<sup>3</sup> If *asha* be taken in its primitive sense of "right," this phrase may merely mean: "whoever fights mischievous and unusual hunger." The Pahlavi version, instead of "starvation," has: "a tyrant like Mazdak(-i Bāmdādān who ate his own liver, and it was given to him in anguish and death);" but the passage in paren-

thesis is not found in the oldest MSS. In the Pahlavi each clause of the sentence is also wound up by stating that "his fight is with Astô-vidhōtu," that is, at the risk of death.

<sup>4</sup> That is, of the conflict of the soul with Astô-vidhōtu in the other world. Possibly *alladha* (here translated "here") may be taken as the missing noun "agonies;" compare *alithdhu*, "through terrors," Yt. xxi. 25, see p. 222.

<sup>5</sup> The translation of this difficult passage has been much revised, so as to correspond more closely with the text without introducing additional words, which are always hazardous suggestions.

<sup>6</sup> The Pahlavi translator misunderstands this verse as referring to sexual enjoyment.

54. That such as are in this material world may here understand (the agony) of this exploit there, one knowing a lie should drink up the beneficial, golden, intelligent water with denial of the truth (*Rashnu*) and breach of promise (*Mithra*).<sup>1</sup>

55. Creator, &c. [as in iii. 1]. Whoever knowing a lie should drink up, &c. [as in ver. 54]; what is his punishment? Then said Ahuramazda: One may strike seven hundred blows with a horse-goad, seven hundred with a scourge.<sup>2</sup>

### 3.—*Vendidad, Fargard V.*

1. A man dies there in the depths of the valleys; thereupon a bird flies aloft from the summits of the hills into the depths of the valleys; it feeds upon the body of the dead man. Then the bird flies aloft from the depths of the valleys to the summits of the hills; it flies on to a tree, either of the hard or of the soft (kinds). It (the *nasush*, "dead matter") is vomited on it, is voided on it, is dropped on it.

2. A man goes forth there from the depths of the valleys to the summits of the hills; he goes up to the tree where that bird was; he wants faggots for the fire; he fells it, he hews it, he splits it,<sup>3</sup> he kindles it in the fire, the offspring of Ahuramazda. What is the punishment for this?

3. Then said Ahuramazda: No dead matter (*nasush*) brought by a dog, none brought by a bird, none brought by a wolf, none brought by the wind, none brought by a fly, pollutes a man.

<sup>1</sup> This refers to an ordeal in which a cup of water is drunk after solemnly invoking curses upon one's head if one has not told the truth. The water is prepared with great solemnity, and contains various sacred substances, among them some Homa juice, which is referred to in the Pahlavi version by the epithet *gōkard-hōmand* for *saokeñtavaitīm*, "beneficial;" and a little gold is added, which accounts for the second epithet in the text. See the Saugand-nāmah.

<sup>2</sup> The Pahlavi version adds: "Whoever performs an ordeal (*var*) his punishment—says a voice—is this."

<sup>3</sup> The additional words, *dāyata dāityā-pairishta*, "it was kept lawfully inspected," appear to be merely an Avesta quotation in the Pahlavi translation. This inspection is afterwards more fully noticed in the long Pahlavi commentary to ver. 4, where it is stated that firewood must be rejected if contaminated with dead matter, or if decayed, or from a gallows, or mixed with grease, or polluted by a menstruous woman, except in case of death or distress; the burning of such firewood is a *tandpāhar* sin, but burning greasy wood is a mortal sin.

4. If, indeed, the dead matters which are brought by a dog, and brought by a bird, and brought by a wolf, and brought by the wind, and brought by a fly, are the dead matter (which) would be polluting a man, speedily my whole material world would overthrow (its) essential righteousness (or regularity, and be) distressing the soul (and) ruining the body, through the multitude of these dead matters which have perished upon this earth.

5. Creator, &c. [as in iii. 1]. A man pours water on to a corn-field; he shall go into the water-channel (*raidhm*)<sup>1</sup> through it, into (it) a second time, into (it) a third time, and after the fourth time they drag dead matter in, (be they) dog, or fox, or wolf. What is the punishment for this?

6. Then said Ahuramazda, &c. [as in ver. 3].

7. If, indeed, the dead matters, &c. [as in ver. 4].<sup>2</sup>

8. Creator, &c. [as in iii. 1]. Does the water destroy a man? Then said Ahuramazda: The water does not destroy a man. *Astō-vldhōtu* binds him; the flying demon (*Vayō*)<sup>3</sup> conveys him bound; the water carries (him) up, the water carries (him) down, the water casts (him) away; the birds (*vayō*) then devour him. There<sup>4</sup> he then proceeds, through fate he then departs.

9. Creator, &c. [as in iii. 1]. Does the fire destroy a man? Then said Ahuramazda: The fire does not destroy a man. *Astō-*

<sup>1</sup> In Pahlavi *jōt*, "a rivulet."

<sup>2</sup> The Pahlavi commentary on this passage states: "It is declared by the Avesta, the dry channel of a rivulet (*jōt khdāk vurd*, Pers. *burd*) is to be inspected for dead matter. *Yēzi rāsen Mazdayasna zdm raodh-ayen* ('If the Mazdayasniāns wish they may irrigate the land')." It then proceeds to say that a man before admitting the water must descend three times into the channel and inspect it carefully, to see that it is free from impurity, and after a fourth inspection he may allow the water to enter. Further provisions are made in case of the inspection being impracticable, and as to the merit acquired by diverting the water

from any impurity in its way. Most of this commentary is omitted in Spiegel's edition of the Pahlavi text, but will be found in the old MS. at the India Office Library in London, mentioned in p. 95.

<sup>3</sup> *Vyō-i sarštar*, "the evil Vyō," in the Pahlavi version; this is the *Vat* i-vatar of the *Mainyō-i-khard* (ii. 115), where he is one of the demons who oppose the soul's progress towards heaven.

<sup>4</sup> That is, to the other world. The Pahlavi version has: "When he sets out back from thence (that is, shall come) fate will convey him back (that is, she is in the leading path when he shall come)."



vâdhôtu binds him; the flying demon (*Vayô*)<sup>1</sup> conveys him bound; the fire consumes the bones and vitality. There he then proceeds, through fate he then departs.<sup>2</sup>

10. Creator, &c. [as in iii. 1]. They pass out of summer, then in winter how should they act, they who are Mazdayasnians? Then said Ahuramazda: In every dwelling, in every neighbourhood,<sup>3</sup> they shall erect three Katas for any one when dead.

11. Creator, &c. [as in iii. 1]. How large are these Katas for any one when dead? Then said Ahuramazda: So that he may not strike his head against the upper part,<sup>4</sup> nor the further end with the feet, nor across with the hands; verily, this is a lawful Kata for any one when dead.

<sup>1</sup> The Pahlavi version adds: "That is when, as some say, the good Vâyâ will ever receive him." This refers to the Vaê-i-veh of the Mainyô-i-khard (ii. 115), where he is one of the angels who assist the soul's progress to heaven. He is identical with the angel Râm, the *Vayu* of the Râm Yasht, see p. 214.

<sup>2</sup> The Pahlavi commentary on this passage is: "Worldly (benefits are acquired) through fate, spiritual through action; some say that wife, child, wealth, authority, and life are through fate, the rest through action. The happiness which is not destined for a man he never attains to; (this) is evident from the passage (beginning): *gairi-masô anhô aêtahê* ("thou mightest be mountain-sized of this"); that which is destined for him, and which will come before him through exertion, is *anyô aredwô zeñgô qarenô* ("the other persistent glory"), and it was through his sinfulness when trouble happens to him. *Aaê qarenô frapairyêiti* ("then glory delivers") and the misfortune destined for him he is able to avert by proper exertion; *pouru-qarenazhê ashava Zarathushtra* ("full of glory (he is) O righteous Zarathushtra!"); and his sinfulness ever anew destines it (misfortune) for him. *Aêshâmcha narâm* ("and of these men") one man, when through the destiny of another man it

was necessary for him, had died when through the destiny of that dead one it was still improper, but he (the first one) was able to do it so that, through the slaying of that innocent one, justice (*radh*) should well deal with this quarrel." This commentary is a fair specimen of the mode in which Avesta quotations are used in the Pahlavi version of the Vendidad. In the above quotations the word *qarena*, "glory, brilliance," is probably used for *bakhta*, "fate, destiny," which would obviously be more appropriate in meaning. Both these words would be equivalent to the same Huzvârish logogram, *gadman*, and this fact might lead to the one word being substituted for the other, provided we assume that the Avesta quotations had been, at one time, written in Pahlavi.

<sup>3</sup> The oldest Pahlavi MSS. have merely, *Mân vîs khânak khadâk dast kađo*, explaining *mân* by *khânak*, "a house," and *vîs* by *dast-i kađo*, "group of huts."

<sup>4</sup> The Pahlavi MS. version has: "So much as, when standing (that is, living) the head strikes not against the limits (*dhan*), nor when the foot is forth (that is, when the foot is extended), nor when the hand is unmoved (that is, his hand is held back)."

12. There shall they deposit his lifeless body for two nights, or three nights, or a month long, until the (time) when the birds shall fly forth, the plants shall shoot out, the descending (floods)<sup>1</sup> shall run off, (and) the wind shall dry up the ground.

13. Then when thus the birds shall fly forth, the plants shall shoot out, the descending (floods) shall run off, (and) the wind shall dry up the ground, the Mazdayasnians should now set his body viewing the sun.

14. If the Mazdayasnians should not set this body viewing the sun for the length of a year, thou shalt order as much punishment as for murdering a righteous man (a Zoroastrian), in order that the corpses (be) attended to, the Dakhmas attended to, the impurities<sup>2</sup> attended to, and the birds gorged.

15. Creator, &c. [as in iii. 1]. Wilt thou, who art Ahuramazda, release the water from the sea Vouru-kasha, together with the wind and clouds?

16. Wilt thou convey (it) to a corpse, thou who art Ahuramazda? Wilt thou convey (it) on to a Dakhma, thou who art Ahuramazda? Wilt thou convey (it) on to impurity, thou who art Ahuramazda? Wilt thou pour (it) forth on a bone, thou who art Ahuramazda? Wilt thou conduct (it) forth unnoticed, thou who art Ahuramazda? With those (impurities) wilt thou conduct (it) forth to the sea Paitika?

17. Then said Ahuramazda: Verily it is so, O Zarathushtra! as thou sayest, O upright one! I who am Ahuramazda will release the water from the sea Vouru-kasha, together with the wind and clouds.

18. I will convey (it) to a corpse, I who am Ahuramazda; I will convey (it) on to a Dakhma, I who am Ahuramazda; I will convey (it) on to impurity, I who am Ahuramazda; I will pour

<sup>1</sup> What are "lying low" or "directed downwards," as implied by the word *nydofichô*, must be guessed from the context, and floods, streams, icicles, and snow might be suggested. The Pahlavi equivalent of *nydofichô* is ambiguous, even in the old MSS., and may be read either *rashdyingunth*, "a clearing off, an open sky," or *nishdyingunth*, "solidification, congelation;" the latter might be preferred,

as the Pahlavi translator adds, "the adversity of winter shall depart;" but these readings are too irregular in form to be relied on.

<sup>2</sup> The term *nikâra*, "impurity," is applied to any bodily refuse or excretion from mankind or dogs, including saliva, skin, hair, nail-parings, &c. In this passage it appears to refer to exudations from a corpse.

(it) forth on a bone, I who am Ahuramazda ; I will conduct (it) forth unnoticed, I who am Ahuramazda ; with those (impurities) I will conduct (it) forth to the sea Pûitika.

19. There exist streaming currents<sup>1</sup> in the inner part of the sea for purifying, (and) the waters flow from the sea Pûitika to the sea Vouru-kasha,<sup>2</sup> to the tree Hvâpa ;<sup>3</sup> here grow all my trees of every kind.<sup>4</sup>

20. I rain these down together,<sup>5</sup> I who am Ahuramazda, both as food for the righteous man and fodder for the well-yielding ox. Man shall eat my corn, and fodder is for the well-yielding ox.

21. This is better, this is more excellent, than thou, upright one ! sayest. By this speech the righteous Ahuramazda rejoiced him, the righteous Zarathushtra : Mayst thou purify for man the best (things) for procreation.<sup>6</sup> This which is the Mazdayasnian religion is pure, O Zarathushtra ! He who purifies himself by good thoughts and good words and good deeds.<sup>7</sup>

22. Creator, &c. [as in iii. 1]. How much greater, better, and more excellent is this Zarathushtrian Provision against the

<sup>1</sup> Or perhaps "splashing waves;" the Pahlavi translation is obscure, but seems to say: "they remain in a water-skin (*âv khâtik*, Pers. *khik*) and bucket (*dâllâ*) kept full."

<sup>2</sup> The Pahlavi version adds: "Towards the southernmost side, and it (the water) stays behind in mist (*pavan hir*, or *khir*), and the blue (*kavud*) body of (the sea) Satavaêsa stays behind around it. Pûitika stands away from the shore of Satavaêsa, this is a fact, but from which shore it stands away is not clear to me. The water comes to Satavaêsa through the bottom (*pêkh*); some say that it traverses a fissure (*kâsfak*)."

<sup>3</sup> The Pahlavi version adds: "Afarg says the root of a tree; Mêdôk-mâh (says) a forest."

<sup>4</sup> Some MSS. add the Avesta: "by hundreds, by thousands, by myriads of myriads;" and the Pahlavi version adds: "among species, *chaiti heñti urvaranâm saredha* ("how many are the kinds of trees?") that is the prin-

cipal species." Either a list of species is omitted, or *chaiti* here merely means "many," as the Pahlavi *chând* often does.

<sup>5</sup> That is, both waters and plants. The Pahlavi commentary ascribes this to Tishtar, according to the later tradition, thus: "he who is Tishtar takes the water (that) they may take it in the wells of waters it comes to."

<sup>6</sup> This is a quotation from the *Speñta-mainyû Gâtha* (Yas. xlviii. 5) which continues as follows:—"for the ox mayst thou nourish that of those labouring for our food." It forms part of an address to Armaiti, the spirit of the earth. The disconnected phrases which follow are probably also texts quoted from the Scriptures.

<sup>7</sup> The Pahlavi version adds the note that, "*añhvâm* (life, self) and *daēnām* (intuition, religion, self) are both the same.

Devas<sup>1</sup> above the other traditions in greatness and goodness and excellence.

23. Then said Ahuramazda: Verily, one may consider, O Spitama Zarathushtra! this Zarathushtrian Provision against the Devas above the other traditions in greatness and goodness and excellence, as the sea Vouru-kasha is above the other waters.

24. Verily, one may consider, &c. [as in ver. 23], as the greater water overpowers the lesser waters.<sup>2</sup> Verily, one may consider, &c. [as in ver. 23], as the greater tree overshadows the lesser trees.<sup>3</sup>

25. Verily, one may consider, &c. [as in ver. 23], as it has been both on and around this earth.<sup>4</sup>

Let the judge (*rātu*) be nominated, let the executor of the sentence (*sraoshdvareza*) be nominated, on a Draona (consecrated cake) being uplifted or not uplifted, on a Draona being offered or not offered, on a Draona being delivered or not delivered.<sup>5</sup>

26. Afterwards this judge is able to remit for him a third of this punishment. And if other wicked deeds were perpetrated by him, his atonement is through *patita* (renunciation of sin); moreover, if other wicked deeds were not perpetrated by him, the *patita* of that man is (completed) for ever and ever.<sup>6</sup>

<sup>1</sup> The Vendidad, which is a corruption of *vidatīd-dātem*, see p. 225.

<sup>2</sup> The Pahlavi version has: "as the great water when it advances upon the little water, bears (it) away when it falls into the *chitha*" (perhaps equivalent to *chāh*, "a pit").

<sup>3</sup> The Pahlavi adds an obscure phrase which may perhaps, in the old MSS., be: *sarvān malkā āb-akhē-tak-āē*, "the king of cypresses is one (growing) in a marsh."

<sup>4</sup> The Pahlavi version in old MSS. has: "as it will travel (*barā bāminē*) to this earth and over the sky, that is, ever in all (places)." Then follows a commentary which seems to refer to the succeeding sentence, thus: "some say this about Nasush, and that in the eighth (fargard) about decision and judgment, is that in the Hūspārūm (Nask) about the formula

(*ntrang*) of worship." There is evidently a change of subject here.

<sup>5</sup> The Pahlavi commentaries on this passage are: "The Dastur considers, (the *Sraoshdvareza*) accuses of sin." And with reference probably to the offender, the Dastur considers: "what was in his thoughts but not committed, and not in his thoughts but committed; what was promised him was not brought, and not promised was brought; what was his intention but not performed, and unintended but performed." This, however, throws little light into the obscurity of the Avesta text.

<sup>6</sup> This passage has occurred also in iii. 21, and perhaps "his punishment is abandoned" might be substituted for "his atonement is through *patita*," and "acquittal" be read instead of the second "*patita*." The

27. Creator, &c. [as in iii. 1]. When men happen to be in the same place, on a rug together, or on a mat together, and others are on it; there may be two men, or five, or fifty, or a hundred; (and) the same of women; <sup>1</sup> (and) then one of these men shall die; how many among the men does this Drukhsh Nasush (the destroyer, Corruption) reach with impurity and rottenness and filth?

28. Then said Ahuramazda: If he be a priest (who dies), verily, O Spitama Zarathushtra! this Drukhsh Nasush rushes forth; if she reaches the eleventh she pollutes indirectly to the tenth. If, however, he be a warrior, verily, O Spitama Zarathushtra! this Drukhsh Nasush rushes forth; if she reaches the tenth she pollutes indirectly to the ninth. If, however, he be a husbandman, verily, O Spitama Zarathushtra! this Drukhsh Nasush rushes forth; if she reaches the ninth she pollutes indirectly to the eighth.

29. Moreover, if it be a shepherd's dog (*pasush-haurva*), verily, &c. [as in ver. 28]; if she reaches the eighth she pollutes indirectly to the seventh. If, however, it be a house-dog (*vish-haurva*), verily, &c. [as in ver. 28]; if she reaches the seventh she pollutes indirectly to the sixth.

30. If, however, it be a bloodhound (*vohunazga*), verily, &c. [as in ver. 28]; if she reaches the sixth she pollutes indirectly to the fifth. If, however, it be a young (*tauruna*)-dog, verily, &c. [as in ver. 28]; if she reaches the fifth she pollutes indirectly to the fourth.

31. If, however, it be a *sukuruna* <sup>2</sup> dog, verily, &c. [as in ver. 28]; if she reaches the fourth she pollutes indirectly to

drift of the sentence being that no offender can be tried or punished for an older offence than the one for which he has been already condemned. The Pahlavi version adds: "that is, when the Dastur considers and deplores the sin, and they shall perform good works uncomplainingly, it will be allowable for the judge (*ratu*, i.e., Dastur) to remit one-third of the soul's sin; this is declared where the decision is among the judges [as in cases of appeal or joint decisions], not

the judges' own; when it shall be the judges' own it will be allowable to remit the whole of it."

<sup>1</sup> The Pahlavi version misinterprets *hām nāirinām* by "in fellowship (and) in contact."

<sup>2</sup> What description of dog or animal is meant by this epithet, or any of the three succeeding, is quite uncertain. The Pahlavi version merely transcribes the Avesta words, and owns that the last three are not intelligible.

the third. If, however, it be a *jazhu* dog, verily, &c. [as in ver. 28]; if she reaches the third she pollutes indirectly to the second.

32. If, however, it be an *airizu* dog, verily, &c. [as in ver. 28]; if she reaches the second she pollutes indirectly the first. If, however, it be a *rizu* dog, verily, &c. [as in ver. 28]; if she reaches the first she pollutes indirectly the first.

33. Creator, &c. [as in iii. 1]. If, however, the dog be a fox (*urupi*), how many of the creatures of the beneficent spirit does the dog which is a fox pollute directly? how many does it pollute indirectly?<sup>1</sup>

34. Then said Ahuramazda: This dog, which is a fox, does not pollute directly (any) of the creatures of the beneficent spirit, nor does it pollute indirectly, any other than he that smites and kills (it). To him it adheres for ever and ever.

35. Creator, &c. [as in iii. 1]. Moreover, if he (who dies) be a miscreant, a two-legged unbeliever (*drrdo*),<sup>2</sup> as an unrighteous apostate is, how many of the creatures of the beneficent spirit does he pollute directly? how many does he pollute indirectly?

36. Then said Aburamazda: Like any toad<sup>3</sup> dried up (and) over a year dead; for living, O Spitama Zarathushtra! a miscreant, a two-legged unbeliever, as an unrighteous apostate is, pollutes directly (any) of the creatures of the beneficent spirit; living he pollutes (them) indirectly.

37. Living it (the toad) spoils the water, living it quenches the fire, living it drives the cattle mad, living it strikes the righteous man a blow depriving of consciousness (and) cutting off life; not so (when) dead.

38. So, living, O Spitama Zarathushtra! a miscreant, a two-legged unbeliever, as an unrighteous apostate is, plunders the

<sup>1</sup> *Hām raθhrayēti* means that it contaminates or communicates contagion by direct contact, and *paθi-raθhrayēti* means that it infects or spreads infection through an intermediate person or thing.

<sup>2</sup> Or "a two-legged, unbelieving serpent."

<sup>3</sup> Strictly speaking, *vazagha* is a poisonous lizard.

righteous man of a profusion<sup>1</sup> of food and clothing and wood and carpet<sup>2</sup> and iron ; not so (when) dead.

39. Creator, &c. [as in iii. 1]. When we bring together, O righteous Ahuramazda ! in the dwellings in this material world, the fire and Barsom and cups and Homa and mortar, (and) afterwards either a dog or a man of this dwelling shall die, how should they act, they who are Mazdayasnians ?

40. Then said Ahuramazda : Off from these dwellings, O Spitama Zarathushtra ! they should carry the fire and Barsom and cups and Homa and mortar, off from (them) the dead one. They may think of it as the lawful man (that) is both brought to the lawful (place) and devoured.<sup>3</sup>

41. Creator, &c. [as in iii. 1]. How should these Mazdayasnians bring the fire back again to this dwelling where the man had died ?

42. Then said Ahuramazda : Nine nights should they who are Mazdayasnians hesitate in winter, but in summer a month long ; afterwards these Mazdayasnians may bring the fire back again to this dwelling where the man had died.

43. Creator, &c. [as in iii. 1]. And if these Mazdayasnians should bring the fire back again to this dwelling where the man had died within the space of the nine nights, (or) within the space of the month long, what is the punishment for this ?

44. Then said Ahuramazda : One may inflict on the vitiated body of such a one two hundred blows with a horse-goad, two hundred with a scourge.

45. Creator, &c. [as in iii. 1]. When in this Mazdayasnian dwelling a woman shall go with child for one month, or two months, or three months, or four months, or five months, or six months, or seven months, or eight months, or nine months, or

<sup>1</sup> The word *anḥēush*, "of the world," although it would suit the sense well enough, appears to be a corruption since the time of the Pahlavi translation. Some MSS. have *hanḥush*, others *hanḥēush*, and the Pahlavi version translates the word by *asarīh*, "endlessness" (*sar*, "head," is always applied to the "end" in Pahlavi, *bān*, "root, origin," being the "beginning"). In Yas. liii. 4, *hanḥush* is

translated in Pahlavi by *sérīh*, "repletion," which is an approximation to the meaning of *asarīh*, while neither word can be used for "world."

<sup>2</sup> In Pahlavi *namaḍ*, Pers. *namad*.

<sup>3</sup> Alluding both to the dead body being taken to the Dakhma to be devoured by birds, and also to the Homa juice, considered as a creature to be consumed by a righteous man in the consecrated place.

ten months, and then this woman shall be delivered in child-birth of something lifeless, how should they act, they who are Mazdayasnians?

46-48. Then said Ahuramazda: Where there is in this Mazdayasnian dwelling especially the most ground fit for the purification ceremony, and the most dry land, &c. [as in iii. 15-17].

49. There the Mazdayasnians should enclose for her an enclosure of this earth. Then for victuals they who are Mazdayasnians shall provide, then for clothes they who are Mazdayasnians shall provide.

50. Creator, &c. [as in iii. 1]. What food should this woman first eat?

51. Then said Ahuramazda: Ashes with bull's urine, three draughts, or else six, or else nine; these she should pour (by drinking)<sup>1</sup> on the receptacle of the dead within the effusing womb.

52. Then, afterwards, (she may swallow some) of the warm milk of mares and cows and sheep and goats, of (the fruits) with rind (and) without rind, and cooked meat undiluted, and true corn undiluted, and honey undiluted.

53. Creator, &c. [as in iii. 1]. How long should they hesitate? how long does she remain in seclusion, eating meat and corn and honey?

54. Then said Ahuramazda: Three nights they should hesitate; three nights does she remain in seclusion, eating meat and corn and honey. Then, moreover, after the three nights she should wash over (her) body, freed from clothing, with bull's urine and water, on the nine stones (*magha*); so they should purify (her).

55. Creator, &c. [as in iii. 1]. How long should they hesitate? how long does she remain in seclusion after the three nights, in a separate place, with separate food, with separate clothing, apart from the other Mazdayasnians?

56. Then said Ahuramazda: Nine nights they should hesitate; nine nights does she remain in seclusion after the three

<sup>1</sup> So understood by the Pahlavi rather to outward purification, pre-translator and modern Parsis, but paratory to drinking the milk, than the Avesta may perhaps refer here to drinking itself.



nights, in a separate place, with separate food, with separate clothing, apart from the other Mazdayasnians. Then, moreover, after the nine nights she should wash, &c. [as in ver. 54].

57. Creator, &c. [as in iii. 1], Are those clothes, set apart after purifying (and) washing, for the Zaota, or for the Hâvanân, or for the Atarevakhsha, or for the Frabaretar, or for the Abereta, or for the Asnâtar, or for the Raêthwîshkara, or for the Sraoshâvareza,<sup>1</sup> or for the priest (who is) a man, or for the warrior, or for the husbandman?

58. Then said Ahuramazda: Those clothes, set apart after purifying (and) washing, are not for the Zaota, &c. [as in ver. 57, but substituting everywhere "not" for "or"].<sup>2</sup>

59. When in this Mazdayasnian dwelling there shall be a menstruous woman, or when there is a place marked by defloration (and) stained by intercourse, here she remains in it, and a rug and mat should cover (her) up, always so that she may frequently put out (her) hands together.

60. For I, (who am) Ahuramazda, allow no defiling of unused clothes, not the size of an *asperena*, not even so much as the infinitesimal quantity<sup>3</sup> this damsel would defile.

<sup>1</sup> These appear to be names of eight officiating priests in the ceremonies of ancient times, of whom only two are now employed, the Zaota, who is the chief officiating priest, and his assistant, the Rathwi, who takes the place of the remaining seven. These seven are now considered as spirits who are summoned by the Zaota when beginning to recite Visp. iii. (after finishing Yas. xi.), and the Rathwi answers in the name of each as he stands successively in their proper places. According to a diagram, given in some MSS., the Zaota's station being near the northern end of the *Arvis-gâh*, or ceremonial space, as he looks southwards towards the fire he has one of the spiritual priests facing him from beyond the fire, and a line of three of them stationed along each side of the *Arvis-gâh*. The stations of the eight priests, real and ideal, are as follows: 1, Zaota, on the north side; 2, Hâva-

nân, at the north-west corner; 3, Atarevakhsha, at the south-west corner; 4, Frabaretar, at the north-east corner; 5, Abereta, at the south-east corner; 6, Asnâtar, on the west side; 7, Raêthwîshkara, on the east side; 8, Sraoshâvareza, on the south side. From the word *mashyâi*, "mortal, man," being put in apposition with *athaurunê*, the general term for "priest" which follows the enumeration of the officiating individuals in the text, it may be suspected that these latter were not considered as mortals even at the time this text was written.

<sup>2</sup> The meaning is that such clothes cannot be used by any respectable person, but only by the very lowest classes.

<sup>3</sup> What is immeasurably small, an indivisible atom; the word is *a-vimâm*, not *avi-mâm*. An *asperena* is a *dirham*.

61. And if these Mazdayasnians should cast over the dead one an infinitesimal quantity, such as the infinitesimal quantity this damsel would defile, none (of them) living shall be righteous, none (of them) dead has a share of the best existence (paradise).

62. He shall have that life of the wicked which is gloomy, originating in darkness, and dark. Verily, the wicked, through their own deeds, through their own tradition, shall depart that life for the worst existence (hell).

4.—*Vendidad, Fargard XIX.* 10-26, and 40-47.

10.<sup>1</sup> Zarathushtra recited the Ahuna-vairya (formula, thus): As a (heavenly) lord is to be chosen, &c.<sup>2</sup> The righteous Zarathushtra uttered (the hymn): That I shall ask Thee, tell it me right, O Ahura!<sup>3</sup>

11, 12. Zarathushtra asked Ahuramazda: O Ahuramazda! most munificent spirit, creator of the settlements supplied with creatures, righteous one! (I am) waiting for (what are) to be fixed on the roof<sup>4</sup> (as protection) for<sup>5</sup> Ahuramazda, for the good well-thought (Vohumanô), for perfect rectitude (Asha-valushta), for suitable wealth (Khshathra-vairya), for bountiful devotion (Spenta-Ârmaiti). How shall I defend them from that Drukhsh, from the evil-doing Angrô-mainyush? How shall I exorcise the direct pollution, how the indirect pollution, how the corruption (*nasush*), from that Mazdayasnian home? How shall I purify the righteous man? How shall I bring the righteous woman purification?

<sup>1</sup> For verses 1-9, see pp. 253, 254.

<sup>2</sup> See p. 141, note 2.

<sup>3</sup> Yas. xliv., see pp. 158-161.

<sup>4</sup> This refers to what is mentioned in Zarathushtra's address to Ahuramazda in ver. 4 (see p. 253), which would be better translated as follows:—"Where dost thou keep (any) of this (*asdnô*) on this wide, round, far-compassed earth, to be fixed on the roof of the dwelling of Pourushaspa?" The word *paiti-zbarahi* can only be the locative of *paiti-zbaranh*, equivalent to Sans. *prati-haras*, which would mean "a curving towards, a lean-to," a significant term for a roof which is actually used, in the latter form, in English technical

language; and in Sanskrit *prati-hara* (Rv. vii. 66, 14) is a term for the vault of the sky. *Darejya* has been mistaken for the river *Dâraja* mentioned in the Bundahish (pp. 53, 58, W.) as having the house of Pourushaspa on its bank; but it is evidently only a gerund of the verb *darej*=*darez*, "to fix." Some Dasturs understand by *asdnô* (in ver. 4) the *naugirah*, or "nine-jointed" staff used by Zarathushtra as a defence against the demons; they also understand *zbarahi* as the same "weapon" (comp. Pers. *zibar*, a "shield").

<sup>5</sup> Or "Resting-places (are) to be fixed on the roof for," &c.

13. Then said Ahuramazda: Do thou invoke, O Zarathushtra! the good Mazdayasnian religion. Do thou invoke, O Zarathushtra! that the Ameshaspentas may keep guard over the seven-regioned earth. Do thou invoke, O Zarathushtra! (the spirits) of the self-sustained universe, of boundless time, of the upper-working air (*vayu*). Do thou invoke, O Zarathushtra! the mighty wind created by Mazda, (and) the bountiful one (Armaiti), the lovely daughter of Ahuramazda.

14. Do thou invoke, O Zarathushtra! the Spirit (*fravashi*) of me who am Ahuramazda, that which is the greatest and best and most excellent, and strongest and wisest and most beautiful, and most pervaded by righteousness, whose soul is the beneficent text. Do thou thyself invoke this creation of Ahuramazda.

15. Zarathushtra proclaimed my word (thus): I invoke the rightful creation, created by Ahuramazda. I invoke Mithra of the wide cattle-pastures, the well-armed, with most glorious missiles (rays), with most victorious missiles. I invoke Srosh the righteous, the handsome, holding a sword in both hands against the head of the demons.

16. I invoke the beneficent text (*māthré spēntō*) which is very glorious. I invoke (the spirits) of the self-sustained universe, of boundless time, of the upper-working air. I invoke the mighty wind created by Mazda, (and) the bountiful one (Armaiti), the lovely daughter of Ahuramazda. I invoke the good Mazdayasnian religion, the Zarathushtrian Provision against the Devas (Vendidad).

17. Zarathushtra asked Ahuramazda: O giver of good,<sup>1</sup> Ahuramazda! with what ceremony shall I reverence, with what ceremony shall I propitiate, this creation of Ahuramazda?

18. Then said Ahuramazda: Thou shalt go, O Spitama Zarathushtra! to (one) of the growing trees, a handsome, full-grown, strong (one, and) recite this saying: Reverence (to thee) O good tree, created by Mazda (and) right! righteousness is the best good, &c. [as in p. 141, note 2].

19. One may carry off the Barsom (twigs) from it, a span long, a barley-corn thick. Thou mayst not clip its clipped Bar-

<sup>1</sup> The reading *dātō-vanhen* is doubtful; it has been altered to *dātō anhen* in the old MSS., and is rendered in the Pahlavi version by *dādār avāḍ hōmanāe*, "Creator, mayst thou be (or may they be) prosperous!"

som, they should be righteous men (priests who do that). (One should be) holding (it) in the left hand, reverencing Ahuramazda, reverencing the Ameshaspentas, and the golden-hued Homa, the exalted,<sup>1</sup> and the handsome (spirits), and the gifts of Vohumanô (saying to the Barsom): O good one, created by Mazda (and) right! (thou art) the best.

20. Zarathushtra asked Ahuramazda: Omniscient Ahuramazda! thou art sleepless, unstupefied, thou who art Ahuramazda! a good-minded man pollutes himself directly, a good-minded man pollutes himself indirectly, from a person who is stricken by a demon, he pollutes himself directly with a demon; may the good-minded man become purified!

21. Then said Ahuramazda: Thou shouldst procure, O Zarathushtra! bull's urine lawfully formed by a young entire bull. Thou shouldst bring out the purified things<sup>2</sup> on the ground created by Ahura. The man who is a purifier (priest) should score around (it) a surrounding furrow.

22. He should mutter a hundred praises of righteousness (thus): Righteousness is the best good, &c. [as in p. 141, note 2]. Twice (as often) he should recite aloud the Ahuna-vairya (thus). As a (heavenly) lord is to be chosen, &c. [as in p. 141, note 2]. With four washings he should wash with bull's urine of (that) supplied by the bull, twice with water of (that) created by Mazda.

23. Purified shall they be, the good-minded man; purified shall they be, the man (who polluted him). The good-minded man shall draw on (his clothes) with the left arm and the right, with the right arm and the left. Then thou shouldst expose the good-minded man to the power-formed luminaries, that (some) of the stars appointed by destiny may shine upon him, always till when his nine nights shall elapse.

24. Then after the nine nights thou shouldst bring consecrated waters (*zaothra*) to the fire, thou shouldst bring (some) of the hard firewoods to the fire, thou shouldst bring (some) of the benzoin incense to the fire, (and) the good-minded man should have himself fumigated.

<sup>1</sup> Perhaps the grammatical irregularities would be diminished by taking this as a verb, and assuming that the priest's speech is addressed to the Homa, and not to the Barsom.

<sup>2</sup> Or, perhaps, "the purifier," if we suppose the nominative to have been substituted for the accusative, which is not an unusual irregularity in this fargard.

25. Purified shall they be, &c. [as in ver. 23, to] and the left. The good-minded man shall exclaim : Reverence to Ahuramazda ! reverence to the Ameshaspentas ! reverence to the other righteous ones !

26. Zarathushtra asked Ahuramazda : O omniscient Ahuramazda ! shall I arouse the righteous man ? shall I arouse the righteous woman ? shall I arouse the frontier of the turbulent Deva-worshipping men ? (that) they may consume the land created by Ahura, (that) they may consume the flowing water, the crops of corn, (and) other of its superfluities ? Then said Ahuramazda : Thou mayst arouse them, O righteous Zarathushtra !

27-39. [See the translation in pp. 254-257.]

40. Srosh the righteous, prayed to (and) invoked, is pleased (and) attentive, the handsome, triumphant Srosh, the righteous ! Thou shouldst bring consecrated waters (*zaotlra*) to the fire, thou shouldst bring (some) of the hard firewoods to the fire, thou shouldst bring (some) of the benzoin incense to the fire. Thou shouldst propitiate the fire Vâzishta, the smiter of the demon Spenjaghra. Thou shouldst bring cooked victuals (and) plenty of sweetmeats.<sup>1</sup>

41. Thou shouldst propitiate Srosh the righteous, (that) Srosh the righteous may destroy the demons Kunda (stupidity ?), Banga (drunkenness, and) Vîbanga<sup>2</sup> (dead-drunkenness). He attacks the frontier of the wizards, the turbulent Deva-worshipping men, from the nearest<sup>3</sup> country having the purification ceremony. One should persevere in the practice, (and) should cultivate sheep's food (and) food for cattle in the pastures.

42. I invoke the Kara<sup>4</sup> fish (which is) in the water at the

<sup>1</sup> Very probably "gravy;" the idea of sweetness is based upon the Pahlavi version, which is not, however, altogether unambiguous.

<sup>2</sup> The Pahlavi version explains *vîbanga* as "drunk without wine," or inherently drunk; *vî* must be used here as an intensive prefix.

<sup>3</sup> From this point to the name Angrô-mainyush in ver. 44, both text and Pahlavi translation are omitted in all MSS. of the Vendidad with Pahlavi, except one or two which

seem to have been amended from the Vendidad Sâdah. The word *daēvô*, which occurs in the MSS. before *nazdishtād*, belongs to the Pahlavi version of the preceding clause.

<sup>4</sup> The chief of the water creatures. Ten of these fish, according to the Bundahish, are constantly employed in guarding the Hom tree, in the midst of the sea Vouru-kasha, from the assaults of a poisonous lizard sent by Angrô-mainyush to injure it.

bottom of deep lakes. I invoke the primeval self-sustained boundary, most resisting the creatures of the two spirits. I invoke the seven illustrious in fame, they are aged men, sons, (and) descendants.

43. He shouted (and) countershouted, he considered (and) reconsidered, (did) the deadly Angrō-mainyush,<sup>1</sup> the demon of demons, (with) Indra<sup>2</sup> the demon, Saurva<sup>2</sup> the demon, Nāon-haithya<sup>2</sup> the demon, Tauru, Zairicha,<sup>3</sup> Aśhuma<sup>4</sup> the impetuous rusher, Akatasha the demon [(Pāzand) he causes frost produced by the demons, deadly decay, (and) old age ill-treating the fathers], Bāiti<sup>5</sup> the demon, Driwi<sup>6</sup> the demon, Daiwi<sup>6</sup> the demon, Kasvi<sup>6</sup> the demon, Paitisha the demon, the most demoniacal demon of the demons.<sup>7</sup>

44. Thus shouted he who is the evil-causing Angrō-mainyush,<sup>8</sup> the deadly: Why do the demons, the turbulent evil-originators, assemble in an assembly on the summit of Arezūra?<sup>9</sup>

45. The demons rushed, they shouted, the turbulent evil-originators; the demons howled, they shouted, the turbulent evil-originators; the demons displayed an evil eye, the turbulent evil-originators: We must assemble in our assembly on the summit of Arezūra.

46. Born, indeed, is he who is the righteous Zarathushtra, at the dwelling of Pourushaspa. How shall we procure his death? he is the smiter of the demons, he is the opponent of the demons, he is the destroyer of destruction (or falsehood); downcast is

<sup>1</sup> This appears to be a fragment of an old hymn in octosyllabic metre, which, with some irregularities, can be traced through the greater part of verses 43-45; it begins as follows:—

*Fradavata vīdarata*  
*Framanyata vīmanyata*  
*Agrō mainyush pouru-mahrkō.*

<sup>2</sup> See pp. 272 and 308.

<sup>3</sup> The demons of disease and decay, compare Sans. *tura* = *dūra*, "diseased," and *jara*, "decay." (See Darmesteter's *Haurvatāt et Amere-tāt*, pp. 33, 34.)

<sup>4</sup> The demon of Anger or Wrath

(*Ashum* in Persian). This *Ashum* *dēro* appears to be the Asmodeus of the Apocryphal book of Tobit iii. 8.

<sup>5</sup> Compare Sans. *bhūta* and the vernacular *bhūt*, the general name for goblins or evil spirits in India.

<sup>6</sup> These three demons are respectively Poverty, Deceit, and Dwarfishness; see Vend. ii. 29, p. 234.

<sup>7</sup> The word *dēro* is taken as the last of this verse, and not as the first of the next one.

<sup>8</sup> Here ends the omitted passage mentioned in p. 336, note 3.

<sup>9</sup> The mountain said to be situated at the gate of hell.

the Deva-worshipper, (with) the impurity (*nasush*) produced by the demons, lying, (and) falsehood.

47. The demons shouted, they rushed, the turbulent evil-origimators, to the bottom of the world of darkness, which is the raging hell.

## II.—TRANSLATIONS FROM THE PAHLAVI VERSIONS.

Excepting the first fargard of the Vendidad, these translations were written by the author in English. In revising them use has been made of collations of Spiegel's edition of the texts with Dastur Jamaspji's old MS. of the Pahlavi Yasna (see p. 96), with the London and Teheran MSS. of the Pahlavi Vendidad (see p. 95), and with Dastur Hoshangji's unpublished edition of the same.

The Pahlavi versions of the Avesta throw but little light upon the obscure passages in the original text, which are generally rendered by a slavishly literal translation, or even transliteration, with some faint attempt at explanation, more or less unfortunate in its result. The chief value of these versions consists in the longer commentaries which are often interpolated, especially in the Vendidad. They also indicate how the original Avesta was understood in the later Sasanian times,<sup>1</sup> and how it is understood by the present Dasturs, who rely almost entirely upon the Pahlavi version.

### 1.—*Pahlavi Yasna XXVIII.*

Happy was the thought, happy the word, and happy the deed, of the righteous Zarathushtra. [On account of proper thought and word and deed he was estimable in virtue.]<sup>2</sup> The Ameshaspends held forth the Gâthas, [that is, they were kept forth in the world by them]. Devotion to you, O righteous Gâthas!

1. (a) I beg the reward of him who is Aûharmazd himself, through devotion, when I make intercession (with) God (for) the

<sup>1</sup> To which the last thorough revision of the Pahlavi texts may probably be referred, whatever date we may assume for their original composition.

<sup>2</sup> Explanations interpolated by the

Pahlavi translators are enclosed in brackets, to distinguish them from the words inserted by the present translator, which are given in parentheses.

good, uplifting the hand (and) the mind also with its own joy. (b) In spirituality Aûharmazd is first, in the Gâtha-lore<sup>1</sup> is the increase of righteousness which (should) be in every action, [that is, actions are all to be performed through the Gâtha-lore]. (c) In that which is His wisdom, in the original wisdom, is the satisfaction of Gôshûrûn,<sup>2</sup> [that is, the care of cattle is to be undertaken with judgment].

2. (a) When I shall attain unto you,<sup>3</sup> O Aûharmazd! through good thought (Vohuman), [that is, perfect in rectitude I shall have come unto your own possession]; (b) give ye to me in both lives, (that) which is material and (that) which is spiritual, the happiness which is here (in this world) and that also which is there (in the other world). (c) Prosperity is owing to the assistance of righteousness, [that is, you give me through rectitude the abundance<sup>4</sup> which you give to that gladdener], and it is necessary to cause glory through joy.

3. (a) When I shall be your own, O Ashavahisht (and) Vohuman, who is first! [that is, I shall remain in your possession]; (b) and I shall be also Aûharmazd's own, through whose unweakened acquisition is their dominion, [that is, his sovereignty over the Ameshaspends is strict]; (c) and of her also who is the giver of increase, Spendarinad, I shall be her own, she comes to me with joy through calling; when I shall call unto you, come on towards me with joy.

4. (a) Whoever gives (his) soul into paradise (*garôdmânô*, it is) through the assistance of good thought (Vohuman), [that is, every one who gives has given it through the assistance of Vohuman]. (b) And his respect for the doers of deeds who do for him what is proper, is evidenced by that of Aûharmazd and the religion of Aûharmazd. (c) As long as I am a supplicant and wealthy, so long I have learned<sup>5</sup> the requirements of righteousness, duty and good works.

5. (a) O Ashavahisht! When do I see thee through the in-

<sup>1</sup> Or "psalmody" or "hymnology," but *gâdnîlîk* can hardly mean Gâtha-chanting here.

<sup>2</sup> The Pazand term for *gêush urrd*, "the soul of the ox or earth."

<sup>3</sup> Observe that "you" and "thou" are not used indiscriminately in the

Gâthas; "ye" or "you" always refers to the whole celestial council of the Ameshaspends, including Aûharmazd.

<sup>4</sup> Reading *pađtkhrîk* = Paz. *pađtq*, see Mainyô-i-khard ii. 2, xlix. 6.

<sup>5</sup> Or "taught," or "am taught."



struction of good thought (Vohuman)? this I (would) know, [that is, I see thee at the time when every one is intelligent through rectitude, when will it be?] (b) When do I see also the place of Aûharmazd, who is a seeker of worth? that place is known through Srosh, [that is, when they have a Dastur he ought to know what happiness is from that place]. (c) That is the greatest text; he whose understanding is confounded by its belief and maintenance, he also whose understanding is confounded by the tongue, for him this one thing is excellent, when they shall form a priestly assembly (*aêrpatistân*).

6. (a) Grant the coming of good thought (Vohuman) to the body of others (and) the giving of long life to me, O Ashavahisht! [that is, may he not grant that thing which, in the future existence, they would require again to destroy]! (b) Through the true word he has shown thee, O Aûharmazd! to Zaratûst; it is owing to him who is Thy powerful Vishtâsp that I am Thy delight, [that is, I am carrying Thee forth in goodness to the rulers]. (c) And my people (*manîkân*) also, O Aûharmazd! my disciples, are also carrying Thee forth in goodness. The distress of the distressers is when they shall thus take injury, [that is, the distress owing to them becomes inoperative].

7. (a) Grant me, O Ashavahisht! the reverence which is in plenteousness of good thought (Vohuman), [that is, may he so grant me reverence which, in the future existence, they shall not require again to destroy]! (b) And do thou grant me, O Spendarmad! that which is to be requested from Vishtâsp, the mobadship of the mobads (the high-priesthood); and my people also, my disciples, grant them the mobadship of the mobads. (c) And grant me a sovereign praiser, O Aûharmazd! Vishtâsp who when they chant this your text, [that is, they shall speak your tradition (*dîn*)], furnishes the arrangements so that they may make (it) continuous (they may propagate it).

8. (a) When thy excellence and thy religion, which is the best of other things, are in the best righteousness (Ashavahisht), let me enjoy it<sup>1</sup> through rectitude. (b) Let me obtain by prayer, O Aûharmazd! the man who is Frashôsttar, [that is, give up Frashôsttar into my discipleship]; give Frashôsttar my people also in his discipleship. (c) To them also then be liberal

<sup>1</sup> Reading *ghal ham-dôshânê*.

as long as all are in good thought (Vohuman), [that is, ever cause thereby the happiness of Frashôshtar and the disciples of Frashôshtar till the future existence].

9. (a) Because of not coming to you, O Aûharmazd<sup>1</sup> I may not do this, [that is, I shall not come to you]; and Ashavahišt too I trouble not about happiness, I ask not even a single happiness which Ashavahišt deems undesirable. (b) Vohuman also, the excellent, I trouble not him, who is he who gives you this your infinitude, the praisers, [that is, he will bring Hûshêdar, Hûshêdar-mâh, and Sôshâns to your conference] (c) You are propitious through the prayer of a beneficial sovereignty, [that is, you will be pleased with a beneficial sovereignty, and will give].

10. (a) When thus I shall be acquainted with<sup>1</sup> righteousness, and that also which is the gift of good thought (Vohuman), [that is, I shall have become fully acquainted with truth and rectitude], (b) which is proper, O Aûharmazd! may ye fulfil my desire with them! [that is, cause my happiness thereby]. (c) When thus, by what is useless to you, food and clothing are obtainable,<sup>2</sup> by that chanting, when it is not useful in your worship, let him obtain food and clothing.

11. (a) When I shall guard righteousness by observance, and good thought (Vohuman) also unto everlasting, [that is, I shall cause the protection of truth and rectitude], (b) teach Thou forth to me what is Aûharmazd, that is Thyself, in words. (c) Spirituality is the Gâtha-lore which is declared from this by Thy mouth, and till it is declared by that Thou wilt speak by Thy mouth, which was the first in the world, [that is, He who was first, His law became the Gâtha-lore].

## 2.—Pahlavi Yasna XXIX.

1. (a) To you, O Ameshaspends! Gôshûrân complained, [some say<sup>3</sup> the lord Bull spoke towards the direction of Aûharmazd],<sup>4</sup> thus: To whom am I allotted as to feeding (and) keep-

<sup>1</sup> Reading *âkâs hōmandnē*.

<sup>2</sup> Reading *tindinidak*, "caused to obtain."

<sup>3</sup> This frequent phrase for introducing alternative interpretations in

the Pahlavi version is literally: "there is (one) who thus says."

<sup>4</sup> The oldest reading is *khôdâd-gôsh gâst val Aûharmazd i ânô*.

ing? For whom am I formed? [that is, for whom am I created?] (b) This is he I (have): Wrath who smites me with anger and is oppressive, [that is, he harasses me utterly], who is torturing, [that is, my immoderate beating disfigures me perpetually], and also a tearer away, [that is, he accomplishes the destruction of my life],<sup>1</sup> and a plunderer too, [that is, he utterly robs me]. (c) There is no well-wisher (*vāsnîdār*) for me besides you, [that is, I know not any one from whom my welfare so (proceeds) as from you], so let one prepare for me what is good pasture.

2. (a) So he who is the former of cattle, Aûharmazd, asked thus: O Ashavahisht! who is the master of thy cattle? [that is, how is thy opinion of this as to who is the master of cattle?] (b) Who is given this authority to feed (and) to keep? who is it gives them pasture, and is also diligently promoting the cattle creation? [that is, gives it pasture, and thereby indicates its one cattle-guardian who will increase cattle]. (c) What is that lordship with goodness which, when they provide no nourishment, feeds it with authority? Who gives this reply to the non-Iranian<sup>2</sup> devastation of wicked Wrath, that they may make him stupefied?

3. (a) To him who (has) the guardianship of the bodies of cattle Ashavahisht spoke the reply: (He is) not without distress, for (he is) in distress, [that is, they shall effect his punishment]. (b) They are not aware of the peace of Rashn the just, and may they not know what (and) how much punishment they shall inflict upon the soul of a wicked one! (c) Of beings he is the more powerful, [that is, the strength of him is that which is more effectual], who comes into action on calling to him, [that is, when they call him thus: Perform duties and good works! he does (them)].

4. (a) Aûharmazd is a computer of words, that he may form an account as to the sin and good works (b) which were done by them, demons and men, both formerly and also what they practise hereafter. (c) He is the deciding Lord, [that is, he determines action and law], so we are as is His will, [that is, even (what) is wanted by us is what He (wants)].

<sup>1</sup> This is the sin of *bôdôk-zêd*, which is defined in modern times as that of selling men or cattle, whether stolen or one's own property, into misery; also the sin of spoiling good clothes or food.

<sup>2</sup> Or "unmanly."

5. (a) So (rather) than you, O Ameshaspends ! I diligently reverence, with uplifted soul (and) mental uplifting of hands, Him (who is) Aûharmazd, [that is, I reverence one thing more than the Ameshaspends, I reverence the things of Aûharmazd more, and I do (them)] ;<sup>1</sup> (b) that my soul may be with the bull Az, [that is, may I give my soul a reward<sup>2</sup>]. (and) may I consult him who is Aûharmazd (about) that which is in doubt ! [that is, (about) that of which I may be doubtful may it be possible for me to inquire of Aûharmazd] ! (c) For the upright liver is no utter ruin, [that is, whoever lives with uprightness, in his soul is no ruin], nor for the increaser,<sup>3</sup> [that is, for the increaser who possesses anything through rectitude it is not so as (afore-said), except him who is wicked, for to the wicked one it happens.

6. (a) Thus with his mouth said Aûharmazd intelligently : Destruction is to be avoided, [that is, wisely was it said by him that there is a remedy for the mischief from the evil spirit]. (b) No such lordship is to be admitted, [that is, in that place it is not possible to effect a remedy because they do not even consider the Lord as lord], no mastership whatsoever, for the sake of righteousness, is to be given, [that is, a Dastur even, such as it is necessary to introduce, they do not possess]. (c) So for him who is an increaser, who is a tiller, thou art destined and art formed, [that is, for him who is diligent (and) moderate thou art given].

7. (a) That which is copiousness in the text Aûharmazd (gives) to that worker who is in friendliness with righteousness, [that is, they give the reward revealed by the text to him who shall perform duties and good works]. (b) Aûharmazd makes the cattle grow, [that is, he will increase them], for the eaters, that one may eat in moderation ; that which is plentiful Aûharmazd taught (one to eat) by the lapful and armful.<sup>4</sup> (c) Who is this good thought (Vohuman) of thine ? [that is, this one who leads to thee], who gives the reciters (and) priests a mouth with all the Avesta and Zand ?

<sup>1</sup> This explanatory clause appears to be in great confusion in all MSS.

<sup>2</sup> As the Persian *mard* is both "a reward" and "a he-goat," this may possibly be an attempt to explain Az,

which resembles a Pahlavi word for "goat."

<sup>3</sup> Or "cultivator."

<sup>4</sup> Literally : "by the bosom size and arm size."

8. (a) This my<sup>1</sup> gift he obtained, [that is, that (which is) so, this one obtained], to that teaching of ours this one is he who was listening : (b) Zaratûsht the Spitaman, for him is our will of Aûharmazd and righteousness also, [that is, a desire for complete duty and good works]. (c) He chanted also a counterspell,<sup>2</sup> [that is, he uttered a remedy for the destroyer (*drûj*) in the world], through which saying one gives unto him a good place, [that is, on account of the excellence of the saying he utters they give him there, in heaven, a good place which is excellent].

9. (a) So too Gôshûrûn complained thus : It is owing to the non-applicant I am powerless, O Zaratûsht ! unseemly thinking (comes) through what is illiberal giving, when they will not bestow on it copiously, (b) owing to the insufficiency of the words even of those men, when the religion is not fully current, whose desire is a demand for our<sup>3</sup> sovereignty, [that is, owing to them a mobadship of the mobads is necessary for me]. (c) How does that gift ever exist ? [that is, does that time ever come ?] when it is given to him through the aid of powerful supplication, to him who is Zaratûsht.

10. (a) And ye give assistance to them, O Aûharmazd, and Ashavahisht, and Khshatvêr ! that Zaratûsht and the disciples of Zaratûsht may thereby practise virtue. (b) So also Vohuman, the good mind which gives him a place of pleasant dwelling there (in the other world) and likewise joy. (c) I too am he, O Aûharmazd ! that Zaratûsht, by him something is first to be obtained from Thee, [that is, his virtue is first from Thee].

11. (a) Where is the gift, O Ashavahisht, and Vohuman, and Khshatvêr ! which thus ye send to me, the speech of Zaratûsht ? [that is, (in) what place remains that reward ?] (b) Ye reward me much, O Aûharmazd ! by this arch-Magianship, [that is, they would effect my reward by this pure goodness].<sup>4</sup> (c) O Aûharmazd ! now our desire is (that) what is liberality towards us (shall be) from you ; now when I know more of your wondrousness, benefits from you are more desired by me ; [some said that

<sup>1</sup> The word "my" is accidentally omitted in the old MSS.

<sup>2</sup> Literally: "a remedy-making."

<sup>3</sup> So apparently in Dastur Jamaspji's MS.

<sup>4</sup> The *mas-magîh* or arch-Magian-ship is here explained as "pure goodness," and in the *Farhang-i Oim-khaddûk* (p. 25) *magha* is also explained by *arêjak*, "pure."

now when the religion (has) become quite current, I and the disciples (have) a desire for benefits and reward from Thee].

### 3.—*Pahlavi Yasna XXX.*

1. (a) So both those sayings are to be desired, which are the Avesta and Zand given by Aûharmazd, (by) whomsoever is intelligent, [that is, the priestly studies are to be performed<sup>1</sup> by him (who is) wise]. (b) Which (sayings) are the praise of Aûharmazd and the reverence of good thought (Vohuman) revealed by those which are the Avesta and Zand. (c) Whoever is a virtuous thinker through righteousness, even he who thinks of virtuous things, his good work is as great as a religious ceremonial (*yazishn*), (he it is) whose happiness (consists) in looking into their light,<sup>2</sup> [that is, when they see their spiritual worship it becomes their joy].

2. (a) The listening to what is heard by the ears, [that is, the ear listened to it (and) became glad], they will call the extension of the best, [that is, his performance of priestly study], and whatever is not affording him vision (becomes) what is light through the mind, [that is, the light of the priests is dark to him]. (b) Desires are to be discriminated by us who are men (and) women, for our own selves, [that is, proper things are to be discriminated from those which are improper, and those which are improper are not<sup>3</sup> to be accomplished by us]. (c) As, besides, in that great performance through the consummation in the future existence they announce a reward for what is our teaching, [that is, on account of our teaching proper things they will provide a reward].

3. (a) So both those spirits, Aûharmazd and the Evil one, first proclaimed themselves (as) those who are a pair, [that is, they declared themselves (as) sin and good works]. (b) Of what is good, and also of what is bad<sup>4</sup> of the thought, speech, and deed of both, one thinks, speaks, and does that which is good, and one that which is bad.<sup>4</sup> (c) From them choose ye

<sup>1</sup> Or perhaps "a priestly assembly to be formed."

<sup>2</sup> Or possibly "into the light of the Yazads (angels)." There is considerable doubt about the proper ap-

plication of the pronouns in many places.

<sup>3</sup> This negative is omitted by mistake in most MSS.

<sup>4</sup> Literally "worse" or "very bad."

out rightly him who is wise in good, Aûharmazd, not him who is wise in evil, the Evil spirit.

4. (a) So also both those spirits have approached together to that which was the first creation, [that is, both spirits have come to Gayomard]. (b) Whatever is in life is through this purpose of Aûharmazd, that is: So that I may keep it alive; and whatever is in lifelessness is through this purpose of the Evil spirit, that is: So that I may utterly destroy it; whatever is thus, is so until the last in the world, so that it may occur even to men of another (race). (c) The utter depravity of the wicked<sup>1</sup> and the devastation owing to Ahriman and the wicked are fully seen, and so is the righteous perfect thoughtfulness which accompanies Aûharmazd everlastingly.

5. (a) Of the two spirits that (one) is liked, by him who is wicked, who is the evil-doing Ahriman, he who was desirous of evil-doing. (b) Righteousness likes the spirit of righteousness, the fostering Aûharmazd; by whom<sup>2</sup> also the hard-pot-covered<sup>3</sup> sky likewise is completed around the earth through this purpose, that is, so that righteousness may become current. (c) Whoever also satisfies Aûharmazd, and his desire is that of Aûharmazd, is for Aûharmazd through public action, [that is, he should come to Aûharmazd with that desire and action].

6. (a) They who are demons do not allow (one) to discriminate rightly in any way, [that is, the demons would not do anything proper], even (one) whom they deceived; they whom the demons have deceived can form no right desire. (b) For inquiry they have come on, [that is, there is a consultation of them with the demons], (they) by whom the worse in thought is liked. (c) So they (the demons) have run in together with Wrath, and the lives of men are weakened by them, [that is, with Wrath they disfigure men].

<sup>1</sup> Of course "the wicked" include all unbelievers in Zoroastrianism as well as the mere transgressors.

<sup>2</sup> As the Avesta word is *yē* it is probable that *amat*, "when," ought to be *mān*, "whom," the substitution of one of these words for the other being a common blunder of transcribers.

<sup>3</sup> Or perhaps "hard-shell-covered."

This epithet is evidently based upon a rather eccentric etymology of the Avesta word *khraozhdishtēn*, which the Pahlavi translator divides into three parts, namely, *khraozh*, which he represents by *sakht*, "hard;" *dish* by *dīg*, "a pot" and *tēn* by *nihdft*, "covered;" reminding one of some European attempts at etymologising the name of Zarathushtra.

7. (a) To him<sup>1</sup> comes Khshatvēr, and Vohuman and Ashavahisht also come up to him to work. (b) And so Spendarmad gives him a powerful body without lethargy, [that is, whilst it is his he is not stupefied]. (c) They are thine, [that is, they come thus to that person], whose coming is such as the first creation, [that is, his desire and action are those of Gayomard].

8. (a) So also hatred comes into the creation, in the future existence, to those haters and sinners, [that is, they shall execute their punishment]. (b) So, O Aûharmazd! whoever is for thy sovereignty Vohuman will give him the reward. (c) Through their teaching of Aûharmazd, in the religion of Aûharmazd, when (given) to him who (has) righteousness, [that is, he is instructed in proper things], the destroyer is given into his hand, and the mischief (*drôj*) of infidelity.

9. (a) So also we who are thine, [that is, we are thine own], by us this perpetuation (*frashakard*) is to be made in the world. (b) Also the whole congregation of Aûharmazd and likewise the bringing of Ashavahisht, [that is, an assembly about the future existence is always to be formed by them]. (c) Whosever thought is endless, [that is, thought in priestly authority (*dastô-darîh*) is the life (or guardian angel) which he possesses], his knowledge is there (in the other world), [that is, he will know the end of things through rectitude], in (his) place.

10. (a) So in the creation in the future existence he who is a destroyer, the evil spirit, is in discomfiture, when his things shall stand still for weakness, and (his) army is shattered. (b) So they swiftly spring to seize the reward, that which is in the good dwelling of Vohuman, when they have continued in rectitude. (c) To Aûharmazd and Ashavahisht too they spring who establish what is good renown, [that is, that person goes to seize the reward who is well-famed].

11. (a) Both those benedictions are to be taught which Aûharmazd gave to men, (b) and whose heedless<sup>2</sup> teaching is

<sup>1</sup> The other, who prefers righteousness.

<sup>2</sup> This is merely a guess. The text in the Copenhagen MS. (as published by Spiegel) is here unintelligible, and the obscurity is only partially removed by Dastur Jamaspji's MS.,

which runs as follows: *mânich qin amâkhtishnozâk mindaram*, &c, with *ahîh* written over *qin* either as a gloss or as an addition to that doubtful word. It is possible that instead of Pâzand *qin* we should read the similarly written Pahlavi *atên*, "un-



the thing that should not be during my celebration of worship ; whose lasting injury also (arises) from such celebration by the wicked. (c) And (they are) also an advantage of the righteous, [that is, as it is necessary to perform (them) so afterwards they are beneficial], when that advantage (has) become complete.

#### 4.—*Pahlavi Yasna XXXI.*

1. (a) Both those benedictions which I recite unto you, the Avesta and Zand,<sup>1</sup> we teach him who is no hearer of the infidel,<sup>2</sup> by speaking ; in a doubtful matter (*varhōmandih*) he is to be told three times, and one time when (one) knows without doubt (*aivar*) that he learns. (b) They who, by benediction<sup>3</sup> of the destroyer of righteousness, utterly devastate the world, when they maintain the destroyer by benediction, (c) then even they may be excellent when they shall be causing progress in what is Aûharmazd's, [that is, of even those infidels this one thing may be excellent, when they shall make current the religion of Aûharmazd].

2. (a) Whoever does not believe through observation is in what is to him no doubtfulness when he is not even doubtful or God in anything, [that is, assertion<sup>4</sup> about existence is good when they exhibit it by an estimate of the world]. (b) So all come to you, [that is, every one will come into your possession], when thus they become aware of the mastership of Aûharmazd, [that is, they shall know the miraculousness of Aûharmazd]. (c) From Aûharmazd, from them (the Ameshaspends) it is to come when I live with the aid of righteousness ; from the Ameshaspends is this benefit for me, from Aûharmazd, when I live on with the duties and good works which are mine.

seeing, heedless," which suits the sense very well ; the Pāzand gloss *ahinh* must then be read *awina*, which would be very similar in form, and would confirm the meaning "heedless" here adopted.

<sup>1</sup> It is not certain from his language that the Pahlavi translator did not mean the Avesta and Zand of both benedictions.

<sup>2</sup> As the sentence stands in the old

MSS. it ought to be translated : "we teach him who is no hearer, the infidel," &c.

<sup>3</sup> Referring probably to the incantations of sorcerers.

<sup>4</sup> Dastur Jamaspji's MS. has *lā-yazishnih*, "irreverence, non-worship," instead of *niktishnih*. It cannot be said that this explanatory clause throws much light on the subject.

3. (a) What<sup>1</sup> the fire and Ashavahisht gave by spirituality, and was explained by Thee to the disputants, (was) understanding, [that is, the purified and the defiled were made known by Thee]. (b) And by Thee, who gave a desire of benediction to the interpreters of numbers (arithmancists), was given the rite of ordeal (*nfrang-i rar*) ; tell it to us intelligibly, O Aûharmazd ! wisely, that rite of ordeal. (c) Through Thy tongue, in (my) mouth all kinds of living creatures believe, and afterwards it is said of it that I speak.

4. (a) When in the creation in the future existence I shall be an invoker of Ashavahisht and Aûharmazd also, [that is, let me have such a virtue that it may be possible for me to invoke Aûharmazd and Ashavahisht]; (b) and I shall be an invoker of her also who is the submissive Spendarmad, I pray for excellence, the gift of good thought (*Vohuman*). (c) (May) the authority of my people also, my disciples, be from him who is powerful, [that is, give them sovereignty from Soshâns], through whose bravery, [that is, through his own resources he is able to do it], the destroyer (*drûj*) is beaten, [that is, I know this, that at that time it is possible to make the destroyer confounded].

5. (a) Speak decided to me, speak clear, where is that reward ? how ought one to make (it) one's own ? which (comes) to me through righteousness when duty and good works are performed by me, the good gift, [that is, the giving of that good reward to me]. (b) Grant me the gift of understanding through good thought (*Vohuman*), [that is, talk wisdom through excellence], which is mine through the good judgment (*hû-vîrth*) which is his, [that is, through the excellence of that wisdom it is possible for me to give a reply of good judgment]. (c) Aûharmazd speaks that also which does not exist by means of that which exists, [that is, by means of the Gâtha-lore which exists he says where it does not exist].

6. (a) He is the best who would speak intelligently to me (what is) manifest and clear, [that is, the priest is better than the disciple], (b) the text which is all-progressive, [that is, all creatures by way of the text come back into the possession of Aûharmazd], which when they preserve it with righteousness is working well, (and) one's immortal progress arises therefrom in

<sup>1</sup> Assuming that *amat* has been substituted for *mân*, see p. 346, note 2.

the fifty-seven years.<sup>1</sup> (c) The dominion of Aûharmazd is so long as good thought (Vohuman) grows in one, [that is, his sovereignty in the body of a man is so long as good thought (Vohuman) is a guest in his body].

7. (a) His promise came first who mingled His glory with the light, who is the Aûharmazd who did this, [that is, the goodness which is His here (in this world) is with Him there (in the other world) ; this thing has happened to Him so that his Gâtha-lore may return to Him]. (b) His are the creatures, [that is, the proper creatures are His own], who possesses righteousness through wisdom and perfect thinking, [that is, he considers with uprightness and propriety]. (c) Both those (creations) Aûharmazd causes to grow through spirituality, [that is, he will increase spiritual and worldly things], (He) who is also now the Lord for ever.<sup>2</sup>

8. (a) Thus I thought, O Aûharmazd ! regarding Thee, that Vohuman might be the first among Thy offspring, and when I saw Vohuman I thought thus, that (he) was Thy child. (b) Art Thou Vohuman's father ? Thou art the father of Vohuman when thou art taken in altogether by my whole eyesight, [that is, Thou art seen by both my eyes], so I thought that Thou art the father of Vohuman. (c) Manifest are the creatures of righteousness, (and) clear, [that is, Thy proper creatures are created] ; through deeds in the world Thou art Lord, [that is, they shall form an account with sin and good works].

9. (a) Thine is Spendarmad, [that is, Thine own], with Thee is that which is the fashioner of cattle, wisdom. (b) Through spirituality, O Aûharmazd ! a path is given to her by Thee, [that is, the path of that place (the other world) is given to her by Thee]. (c) Whoever is in activity comes, [that is, his duty and good works are performed], whoever is no worker is not allowed by Thee.

10. (a) So both the origin and produce are assigned by Thee to that (one) of those men who is a worker (and) acquirer of wealth,<sup>3</sup> [that is, the source and produce of cattle are given by

<sup>1</sup> In the Bundahish (p. 72) it is also stated : " In fifty-seven years Soshâns (and his companions) prepare all the dead ; all men arise, both (those) who are righteous and (those) who are wicked."

<sup>2</sup> Reading *mân kevanich hamât khûdâi*.

<sup>3</sup> The terms used seem to imply "an agriculturist and cattle-breeder."

Thee to him who is diligent (and) moderate]. (b) The lord is righteous whose wealth<sup>1</sup> (comes) through good thought (Vohman), [that is, they should exercise the ownership of cattle with propriety]. (c) Aûharmazd does not allot to him who is an idler, the infidel who is any hypocrite in the sacred recitations. In the good religion it is asserted that even as much reward as they give to the hypocrite they do not give to the infidel.<sup>2</sup>

11. (a) When for us, O Aûharmazd! the world was first formed by Thee, and religion, (they were) given by Thee through this wisdom of Thy mind. (b) When life was given by Thee to the possessors of bodies, [that is, life was given by Thee to the body of Gayomard], it, too, was given through this wisdom of Thy mind. (c) When work (and) instruction were given by Thee, [that is, work (and) proper instruction were given by Thee], (they), too, were given through this wisdom of Thy mind. And when (there is one) whose desire is for that place (the other world), by Thee his desire was granted, [that is, that which he requires when he shall come to that place, this which is so required by him is given by Thee, in that way he will come to that place], it, too, was granted through this wisdom of Thy mind.

12. (a) There the voices are high, that of the teller of lies, the Evil spirit, and that of the teller of truth, Aûharmazd, (b) that of the intellectual Aûharmazd and that of the unintellectual Evil spirit, in the solicitation for the heart and mind of Zarâtûsht, [that is, while we shall solicit them<sup>3</sup>], (c) who, through complete mindfulness as to what the spirit communicated by the religion of the spirit, (has) his abode there (in the

<sup>1</sup> That is, wealth in cattle.

<sup>2</sup> This appears to refer to a passage in the Spēnd Nask, which the Shāyast-lā-shāyast quotes thus: "As in the Spēnd Nask it was shown to Zarātûsht, concerning a man, that the whole body was in torment and one foot was outside. Zarātûsht asked Aûharmazd about the matter. Aûharmazd said that he was a man Davâns by name; he was ruler over thirty-three provinces, and he never practised any good work, except one

time when he conveyed fodder to cattle with that one foot." In the Arđâ-Vîrâf-nâmak (ch. xxxii.) a similar tale is told of "a lazy man whom they called Davâns," whose right foot is treated with the same exceptional mercy, which is not granted to the infidel or apostate in ch. xlvii. There seems little doubt that this Davâns is a representation of the *davâs* translated "hypocrite" in the text.

<sup>3</sup> Literally "it" or "him."

other world), [whoever shall quite mindfully perform priestly studies,<sup>1</sup> his place is there (in the other world)].

13. (a) Whoever converses with what is public must perform public good works, O Aûharmazd ! whoever converses with what is secret sin may commit much secret sin. (b) Whoever in what is a small quarrel tries (*aûzmdâyêd*) that which is great, for the sake of deliverance, [that is, they would commit a small sin and, afterwards, they would commit a large one, so that it may not be apparent], (c) it is he who would be in both (Thy) eyes, [that is, Thou seest], in that combination Thou art Lord, [in sin which is mingled with good works], over righteousness Thou art also Lord,<sup>2</sup> and Thou seest over everything.

14. (a) Both those I ask of Thee, O Aûharmazd ! what has come? (and) what yet comes? (b) Whoever gives a loan of what is from lenders to him who is righteous, (gives) of that which is such as is necessary to give, O Aûharmazd ! (c) And whoever (gives) to the wicked is as they are, so the settlement is this, that is ; What is the decree ? tell me what is the decree ?

15. (a) Thus it should be asked him : Would his punishment in that perdition be well inflicted who would provide a dominion for him who is wicked, (b) who is evil-doing,<sup>3</sup> O Aûharmazd ! who does not announce life even through a reward ? [that is, when they give him a bribe he would not release a man who is yet alive]. (c) He also persecutes the agriculturist who is averting destruction among cattle and men, [that is, even a good man who well preserves mankind and cattle, him he regards with malice].

16. (a) Thus it should be asked him :<sup>4</sup> Would his reward be

<sup>1</sup> Or perhaps "form a priestly assembly."

<sup>2</sup> This part of the verse is omitted in Spiegel's edition.

<sup>3</sup> Evidently referring to Ahriman, who is here represented as incorruptible in his adherence to evil. The idea of a being wicked enough to be bribed to betray an evil cause to which he still remains devoted, appears to be a refinement in evil of later date than either Ahriman or the devil.

<sup>4</sup> The forms of some of the verbs in

this and the preceding verse are rarely used, such as *pârsi-yâd*, *pârsi-hâd*, "there should be an asking, or it should be asked ;" *yehabânt-hâd*, "there would be a giving, or it would be given ;" and the form which can be only doubtfully read *vâdânyên-it*, "it would be done or inflicted." This last form looks like the phrase "there is a *vâdânyên*, or there is a they-would-do," a clumsy way of saying "it would be done," if that be the origin of the form.

well given in whose dwelling (*demân*) He who is wise in goodness is Lord! [that is, Aûharmazd through spirituality is made lord within his body]. (b) And in the town which is in His country he who is (engaged) in the propagation of righteousness is no chastiser, [that is, in His world that one is lord who, when they would perform duty and good works, does not chastise]. (c) Such are Thine, O Aûharmazd! in whose actions it is even so.

17. (a) Which convinces more, the righteous or the wicked? [that is, does he who is righteous (among) people convince more thoroughly, or he who is wicked?]. (b) Speak information for him who is intelligent, and become not him who is ignorant thereafter while I shall speak to thee. (c) Apprise us, O Aûharmazd! [that is, fully inform us], and mark us out by good thought (*Vohuman*), [that is, furnish us with a badge through rectitude].

18. (a) So no one of you should hear the teaching of the text from that wicked one, [that is, hear not the Avesta and Zand from the infidels]; (b) for in the dwelling, village, town, and country he produces evil proceedings and death, he who is an infidel; (c) so prepare ye the sword for those infidels.

19. (a) The listening in which is discretion (and) righteousness is thus acquainted with both worlds, O Aûharmazd! [that is, he in whom is discretion (and) righteousness understands the working of spiritual and worldly affairs]. (b) Rightly spoken speech is that which is authorised, which is fearless in tongue persuasion, [that is, for his speech which is true and proper (*one's*) wishes are to be renounced]. (c) This Thy red fire, O Aûharmazd! will give a decision to disputants, that they may fully make manifest the certain and the undecided (*agirdîd*).<sup>1</sup>

20. (a) Whoever comes to the righteous with deceit his lamentation is behind him, [that is, it becomes lamentation in his soul], (b) and long is his coming into darkness, [that is, he must be there a long time], and bad feeding, [that is, they give him even poison], and he says (it is) an unjust proceeding, [that is, it has happened to him unjustly]. (c) To the world of darkness, ye

<sup>1</sup> This evidently refers to the ordeal by fire, one form of the *ntrang-i var*.

who are wicked! the deeds which are your own religion<sup>1</sup> lead you, (and) must do (so).

21. (a) Aûharmazd gave Horvadað and Amerôdað the perfect to him who is righteous, [him by whom duty and good works are performed]. (b) And His own authority (*patîh*) is in the domination (*sardârîh*) of him who is lord, [that is, the sovereignty which is His He maintains in the Dastur], (c) whose munificence is of the good thought (Vohuman), [that is, the reward which Vohuman gives he also gives], which is for him who is a friend of his own spirit through deeds.

22. (a) Manifestly he is well-informed when he gives (and) thinks according to his knowledge, [that is, in thought he minds him who is spiritual lord (*ahû*) of his Dastur].<sup>2</sup> (b) Good is the lord who would practise righteousness in word and in deed; (c) he whose body is a conveyer of Thee, O Aûharmazd! [that is, Thy lodging in the world is in his body].

### 5.—*Pahlavi Yasna XXXII.*

1. (a) He who is in possession of his life begged what is its productiveness together with submissiveness, [that which is a reward the demons (begged of) Aûharmazd himself in these (words): That we may be productive and submissive to Thee! By them it was begged]. (b) They who are his<sup>3</sup> demons are of my (way of) thinking, [that is, our thinking is as excellent as Zaratûsht], he who is Aûharmazd's delight. [By them it was begged]: (c) That we may be testifying! [that is: May we become Thy promoters!] we hold those who harass you, [that is, we hold them back from you].

2-16. [Not translated.]

<sup>1</sup> Probably referring to the traditional hag who is said to meet the souls of the wicked on the fourth morning after death, and is a personification of their evil religion and deeds (see *Arðâ-Vîrâf-nâmak*, xvii. 12). The original description of this being in the *Hâdokht Nask* (*Yasht* xxii. 27-33) is lost (see p. 223).

<sup>2</sup> So in *Dastur Jamaspji's MS.*, otherwise "he minds those who are his guardian angel and Dastur" would be a preferable reading.

<sup>3</sup> Probably meaning those who are called demons by Zaratûsht; but this verse is by no means free from obscurity.

6.—Pahlavi Vendidad I.<sup>1</sup>

1. (1)<sup>2</sup> Aûharmazd said to Spîtāmān Zaratûšt: (2) I created, O Spîtāmān Zaratûšt! the creation of delight<sup>3</sup> of a place where no comfort was<sup>4</sup> created; (a) this is where man is, the place where he is born (and) they bring him up seems good to him, [that is, very excellent and comfortable]; this I created. (3) For if I should not have created, O Spîtāmān Zaratûšt! the creation of delight of a place where no comfort was created, (4) there would have been an emigration of the whole material world to Afrân-vêj, (a) that is, it would have remained in the act, while their going would have been impossible, for it is not possible to go so far as from region (*lêshvar*) to region, except with the permission of the angels (*yazaddn*);<sup>5</sup> some say that it is possible to go also with that of the demons.

2. (4) (b) *Asô râmô-dditîm* ("a pleasure-creative place"), *nôid* ("not") *aojô-râmishîâm* ("most pleasing in strength");<sup>6</sup>

<sup>1</sup> For the Pahlavi text of the first part of the Vendidad we have to rely upon MSS. which are only second-rate in point of age, as has been already noticed in p. 95. This is all the more to be regretted as the first fragment contains many rare words and obscure phrases which one would wish to have, as nearly as possible, in their original form. Fortunately these second-rate MSS. are still 283 years old, and were therefore written before the mania for "improving" old texts set in (some time last century), which has induced some copyists to adapt the text to their own limited knowledge, in preference to raising their knowledge to some comprehension of the text as they found it.

<sup>2</sup> The paragraphs are numbered to correspond with Westergaard's edition of the Avesta text and its translation in pp. 227-230 of these Essays; but the subdivisions of Spiegel's edition, which correspond with those of the Pahlavi MSS., are also numbered in parentheses. For the further indication of the Pahlavi commentaries and their subdivision by the letters

(a), (b), (c), &c., the present editor is responsible.

<sup>3</sup> The meaning appears to be, that whatever creates delight in a place was created by Aûharmazd, as more fully detailed in the sequel.

<sup>4</sup> The writer seems to use the usual present form of this verb for the past. See "remained" in (4 a).

<sup>5</sup> It is doubtful whether *yazaddn* is to be taken in its original sense of "angels," or in its later meaning "God." In the Bundahish (p. 21 W.) we are told, "It is not possible for one to go from region to region;" and the Mainyô-i-khard (ix. 6) says, "It is not possible to go from region to region otherwise than with the permission of the *yazads* or the permission of the demons," which corresponds closely with the statement in the text.

<sup>6</sup> This seems to be a critical remark on the foregoing Avesta text, and implies that there had been some doubt whether *asô râmô-dditîm* (the reading adopted) should not have been *aojô-râmishîâm*. It may be noted that the two phrases are more alike when



the effect would be one (the same), the effect would be "the delight of a place;"<sup>1</sup> some say it is also (*zakōtch*) "the delight which (arises) from industry." (c) *Paovīm* ("the first") is *bitīm* ("the second"); this enumeration is that first the work of the law was produced at a place, and the second at that place, till the spirit of the earth arranged the whole in connection,<sup>2</sup> is the work of opposition. The place where he mentions two—one, that in the original creation, and one, that which is after—is *āađ ahē paityārem* ("thereupon, as an opposition to it").<sup>3</sup> (d) Every one of the following places and districts is the joint production of both; some say that a "place" (*jīndk*) is that place whereon mankind do not dwell, and a "district" (*rūstāk*) is that place whereon mankind dwell. (e) *Mashamārava shathām haitīm* ("he has proclaimed the existing destruction");<sup>4</sup> this is revealed in this fargard, (and) every place is mentioned. Some say *Aīt-hōmand* ("material") is also a river.<sup>5</sup>

3. (5) The first of places and districts produced perfect by me, me who am Aūharmazd, was (6) Aīrān-vēj, where the good Dāitīh ("organisation") is; (a) and its good Dāitīh is this, that the place sends out even our Dāit while they perform work (agriculture?) with the *avaēpaēm* ("stream"); some say that it comes out in a stream unless they perform the work of the

written in Pahlavi characters than they are in sound. The remarks which follow, if their meaning has been correctly caught, imply that either phrase would be suitable.

<sup>1</sup> Two other readings of this obscure phrase may be suggested: first, "one thing is 'an army' (*hēnak*), one thing is 'the delight of a place;'" secondly, "the work is of two kinds (*dō aīnak*), one work is 'the delight of a place.'" The reading *kolā dō* for *kār āe* is a modern guess.

<sup>2</sup> Or "gave up the whole into one hierarchy," according as we read *khadū-karāqākh*, or *khadūk raqākh*. Most of this latter part of the commentary refers to what follows in the text.

<sup>3</sup> These are the words which introduce each Avesta account of the evils produced by the evil spirit, as detailed in the following verses.

<sup>4</sup> *Mashamārava* is here supposed to be for *mashmrāva*, which is taken as the perf. third sing. of a root *shmr* = *mru*, "to speak;" compare *mar* = Sans. *smṛi*. The reading *ash mārava*, "very deadly," has also been proposed, which would be synonymous with *pōuru-mahrkō*, the usual epithet of the evil spirit.

<sup>5</sup> This is evidently a later supplementary comment, and refers to the word *ast-hōmand*, "material," in (4); this would be *ait-hōmand* in Huzvārish, and has reminded some commentator of the river thus described in the Bundahish (p. 52 W.): "The Aītōmand (Hētumend) river is in Sistān, and its sources are from Mount Apārsin; this is distinct from that which restrained Frāsīyāv." See also p. 229, note 3.

place.<sup>1</sup> (7) And in opposition to that were formed by the evil spirit, who is deadly, (8) both the Hādšk ("river") serpent (which) becomes numerous, and the winter, produced by the demons, (which) becomes more severe.

4. (9) Ten months are winter there, and two months summer; (a) and afterwards also *həpta həftē ādrišō rōdōha, pañča sayana* ("seven are the summer months, five the winter") is declared.<sup>2</sup> (10) Those, too, have cold water, cold earth, (and) cold vegetation, those ten months; some say the two months; (11) *adha simabē maidīn, aḥa simabē sardōdēn* ("then is midwinter, then is the heart of winter"). (a) in that manner the month Volūman is the month Šatvrōd, which is the heart of winter, [that is, it would be more severe (compared) even with this that is ever severe; and afterwards also, at that time, it

<sup>1</sup> This is the traditional interpretation which describes Dāitī as a river; thus the Bundahish (p. 51 W.) says, "The Dāitī (Dāitī) river is the river which comes out from Ahrān-vēj, and goes on by the mountain of Par-jastā; of all rivers the noxious creatures in it are most, as it is said, the Dāitī river is full of noxious creatures." It may be guessed from the text that the river came from snowy mountains, and therefore flowed most freely in the spring and summer; hence the idea that its flowing was dependent upon the tillage of Ahrān-vēj, which produced either more than the natural drainage or less, according to the view taken by the commentator. Traditionally, *arōpafas* is a "subterranean channel or drain," and it can be easily explained as "a stream." Its identification with the Pāzand *ar'fer*, "fearless," is merely a guess of later times, ingenious but hazardous. If it were adopted, and the material river were idealised into "organisation or law," we should have to translate somewhat as follows: "And its good organisation is this, that the place sends out even our organisation (or splendour) while they perform work (or duty), as it were, fearlessly (steadfastly); some say that it comes out,

as it were, fearlessly, unless they perform the duty of the place." It is, however, far safer to assume that the Pahlavi commentator takes the most material view of every passage. Many MSS. have *rōj*, "the river," instead of *lawman*, "our," and it may be noticed that the latter Pahlavi word, when badly written, can be easily read as the former, but the converse mistake is not so easy.

<sup>2</sup> The word *adāire* is merely the Pahlavi *dādīrenk*, "declared, manifest," written with the Pāzand termination *-e* instead of the Pahlavi *-ai*. This commentary on the alteration in the relative lengths of summer and winter agrees with the Bundahish (p. 60 W.), which states that the months from Fravardīn to Mitrō (the first seven months of the year) are summer, and from Avān to Spēndarmad (the last five months of the year) are winter. It must be observed that the Persian Pārsi calendar has not corresponded with that described in the Bundahish since the eleventh century (say A.D. 400); but as that book describes the year as always corresponding with the sun, it implies that some mode of intercalation was employed, so that it may have been written at any earlier date.

becomes more severe].<sup>1</sup> (12) Then when the winter falls off, [that is, goes], then is the *frâêstô vôghnê* ("chief disaster"),<sup>2</sup> [that is, the opposition winter ever goes off with it; some say that annihilation enters thereby].

5. (13) The second of places and districts produced perfect by me, me who am Aûharmazd, was (14) Gavâ, which is the Sûrîk dwelling, [that is, the plain of the Sûrîk dwelling-place; the characteristic thereof is no disturbance]. (15) And in opposition to that was formed by the evil spirit, who is deadly, (16) a swarm of locusts (*kâruko mêg*) which even destroys (*yahêd-ich*) the cattle, and is deadly; (a) this locust comes forth, (and) corn that is without blade comes up; to tie up the ox is not necessary, (and) it becomes the death even of the sheep.

6. (17) The third of places and districts produced perfect by me, me who am Aûharmazd, was (18) Marûv, of resources combined with the work of the law, and active, [that is, they do much in it]. (19) And in opposition to that were formed by the evil spirit, who is deadly, (20) inquisition (and) privacy (*gôshak*);<sup>3</sup> [inquisition, that is, they would make an inquisition of friends there; and privacy, that is, solitary incontinence is there].

<sup>1</sup> The meaning is, that the summer was as cold as winter, and the winter still colder. As the months stand in the text, they would answer very well for the present time, when the *qadîm* month Bahûman occurs in June-July, and Shahrivar in January-February; but we find the same months given in MSS. written 283 years ago, when the Parsi months were seventy days later in the year, and we have every reason to believe that they were also given in MSS. written 553 years ago, when the months were 138 days later in our year than they are at present. It seems hazardous to assume that the Parsi months were allowed to retrograde continuously during Sasanian times, otherwise we might suppose that this commentary was written about 1460 years ago, when the months would have been in their present position. But it is more probable that some copyist has reversed the position

of the two months in the text, as Vohûman is a winter month, and Shatvêrô a summer one, in the Bundahish (p. 62 W.).

<sup>2</sup> There seems here to be some perception of the disastrous consequences of a sudden thaw in snowy regions. But one of the commentators seems to understand *frâêstô vôghnê* as "gone forth to destroy," misled perhaps by the Persian *fristâd*, "sent."

<sup>3</sup> Modern tradition suggests *dâshak*, "evil;" but as *dâsh*, "evil," is already an adjective, the form *dâshak* is doubtful. If it were adopted the sentence might be thus translated: "Commerce (lit. reckoning) and evil commerce, [that is, the commerce which friends would practise there is evil, that is, unnatural intercourse is there]." This, however, would be taking advantage of an ambiguity in the English word "commerce," which the Pahlavi *âmâr* does not possess.



say that they are (so) also in those of the demons whether they exist].

9. (29) The sixth of places and districts produced perfect by me, me who am Aûharmazd, was (30) Harîb (or Harâv) the village-deserting; (a) and its village desertion is this, where we keep the periods of nine nights and a month,<sup>1</sup> they desert the house as evil (*khânak pavan vadak*) and go away. (31) And in opposition to that was formed by the evil spirit, who is deadly, (32) the mosquito<sup>2</sup> whose cry of long-continued annoyance (*dêr-sêjakîh*) would be this: I am hungry!<sup>3</sup> [some say that they may perform with a drum].

10. (33) The seventh of places and districts produced perfect by me, me who am Aûharmazd, was (34) Kâvûl the evil-shadowing,<sup>4</sup> (a) and its (evil) shadowing is this, that the shadow of the trees on the body is bad; some say that of the mountains. (35) And in opposition to that was formed by the evil spirit, who is deadly, (36) a longing for witches, the adoration of idols, with whom Kereshaspô associated, [that is, he practised it, and they also would practise not according to the law].

11. (37) The eighth of places and districts produced perfect

plenty of corn and pasturage in it. (39) And in opposition to that was formed by the evil spirit, who is deadly, (40) the worst of residences when its grandees dwell on it.

12. (41) The ninth of places and districts produced perfect by me, me who am Aûharmazd, was (42) Khnân, the abode of wolves, [that is, the Khnân river is the habitation of wolves; the characteristic<sup>1</sup> thereof is disturbance]. (43) And in opposition to that was formed by the evil spirit, who is deadly, (44) the vile sin of those who cannot pass the bridge,<sup>2</sup> which is intercourse with men, [that is, sodomy]; (a) this they should not perpetrate according to the law of the angels (or God).

13. (45) The tenth of places and districts produced perfect by me, me who am Aûharmazd, was (46) Harakhmônd the handsome in appearance. (47) And in opposition to that was formed by the evil spirit, who is deadly, (48) the vile sin which cannot pass the bridge, which is burying the dead; (a) this is heathenish (*ak-dîn-hômand*), and according to their law.

14. (49) The eleventh of places and districts produced perfect by me, me who am Aûharmazd, was (50) Hêt-hômand the illustrious (and) glorious; (a) busy and diligent is the spirit which it subdued,<sup>3</sup> some say that of the Vêh river.<sup>4</sup> (51) And in opposition to that was formed by the evil spirit, who is deadly, (52) that which is vile, [that is, sorcery], which is ever evil; (a) some say that of the Frâsâyâvân;<sup>5</sup> they were able to perform that, and were not able to abandon it. (b) Some say that sor-

<sup>1</sup> The old MSS. have *dashak*, but compare the end of (14).

For whom the bridge Chinvaq, which leads to paradise, is impassable; this is neatly expressed by the single Pahlavi word *andpûhalakân*, "those not for the bridge," or those whose sins are inexpiable.

<sup>2</sup> Reading *t sikast* (for *t shikast*); or it may be *t kasist*, "the smallest." Some modern MSS. alter the word into *Sistân* because the Hêtumand river is in *Sistân*, see p. 356, note 5. The whole clause seems doubtful.

<sup>4</sup> The Vêh (or good) river is one of the two chief rivers of the world according to the Bundahish, which states (p. 49 W.) that "these two

rivers flow forth from the north part of the eastern Alborz, one towards the west, that is the Arang, (and) one towards the east, that is the Vêh river." The spirits of the two rivers are also mentioned (Bund. p. 50), and further particulars are given, thus (Bund. p. 51): "The Vêh river passes by on the east, goes through the land of Sind, (and) flows to the sea in Hindûstân, and they call it there the Mehrâ river;" and in p. 53 it is stated that the Vêh river is also called the Kâsak in Sind.

<sup>5</sup> The descendants of Frâsâyâv the Turanian, the Afrâsîyâb of the Shâhnâmâ.

cery is this which although they desire (it) not, yet it happens easily (*narm*), then it is said that (it is) in a way not allowable.<sup>1</sup>

15. (53) This also is the token of its manifestation, which I call the practice of the thing; (54) and this also, its manifestation, is through examination; when they observe it becomes manifest. (55) As wherever they come (there) is evidently an outburst (*jasto*) of sorcery, (56) so also they are most addicted to extreme sorcery; (57) so also they bring up snow and hail, [that is, they would occasion even them]; (a) some say that the snow and hail will so arise from them where sinfulness, through them, becomes excessive. (58) Whosoever is sick (*mudak*) and whosoever is again impotent (are so through the deeds of such sorcerers).<sup>2</sup>

16. (59) The twelfth of places and districts produced perfect by me, me who am Aûharmazd, was (60) Râk of the three races of Atarôpâtakân; (a) some say Râî; and its triple race is this, that its priest, warrior, and husbandman are virtuous and belong to it. (b) Some say Zaratûsht belonged to that place, and it was his government (*patîh*) of all these three which was called Râî;<sup>3</sup> its triple race is this, that his union of these three arose and issued from that place: *vaêdhanhê nôid uzûish* ("of knowledge, not of conjecture" ?). (61) And in opposition to that was formed by the evil spirit, who is deadly, (62) the vilest over-scepticism,<sup>4</sup> [that is, they are doubtful themselves, and will also make others doubtful].

17. (63) The thirteenth of places and districts produced perfect by me, me who am Aûharmazd, was (64) Chakhar of resources, the grand doer.<sup>5</sup> (65) And in opposition to that was

<sup>1</sup> The author's translation of this fargard ends here.

<sup>2</sup> As already noticed (p. 229, note 4), the whole of this paragraph seems to be translated from an old commentary in the Avesta language. The last sentence is translated here as it stands in the printed text, but it will probably be discovered hereafter that the word *tân* in the Avesta text is part of the Pahlavi translation; and that the final words (*tukhrê atâ*) are altogether corrupt.

<sup>3</sup> This seems to be a pun on the name Râî, which can be divided, in Pahlavi, into the two words *li* 3, "my three."

<sup>4</sup> Perhaps "active scepticism" or "rampant unbelief" would express the meaning better, though not the words.

<sup>5</sup> Perhaps *mazân*, taken here as "grand," may be for *mazânâ*, "a balance," or *mazdân*, "selling," or *mazdûr*, "a labourer."

formed by the evil spirit, who is deadly, (66) the vile sin of those who cannot pass the bridge, by whom dead matter was cooked; (a) this is not according to the law of the angels (or God), yet they cook many (things), such as the fox and weasel.<sup>1</sup>

18. (67) The fourteenth of places and districts produced perfect by me, me who am Aûharmazd, was (68) Varen the four-cornered, subduing<sup>2</sup> Mount Padashkhvâr,<sup>3</sup> some say Kirmân; (a) and its quadrangularity is this, that it stands upon four roads; some say that its city has four gates. (69) At which (place) Frêdûn was born for the destruction of Azhi Dahâk. (70) And in opposition to that were formed by the evil spirit, who is deadly, (71) both the unnatural menstruation (which) becomes more violent, and dwelling on non-Aryan territories, (during) the winter of (him) who says Mount Padashkhvâr (and) the autumn of (him) who says Kirmân.<sup>4</sup>

19. (72) The fifteenth of places and districts produced perfect by me, me who am Aûharmazd, was (73) (that of those) who are the seven Hindus (*Hindûkân*); (a) and its seven-Hinduism is this, that the chief rulers are seven; yet I do not say this, that there are not seven, since (it is) from the Avesta *hacha ushastara Heñdva avi daoshastarem Heñdum* ("from the eastern Hindu to the western Hindu").<sup>5</sup> Some say that there is one to each region (*kêshvar*).<sup>6</sup> (74) And in opposition to that were formed by the evil spirit, who is deadly, (75) the unnatural menstruation which becomes more violent, (and) the unnatural heat which is beyond measure.

20. (76) The sixteenth of places and districts produced perfect by me, me who am Aûharmazd, was (77) on the waters of

<sup>1</sup> Probably the ichneumon or Indian mangâs.

<sup>2</sup> The old MSS. have *kîr* = *qîr*, "seizing;" otherwise we might read *sar*, "the chief," meaning the metropolis or seat of government of Mount Padashkhvâr.

<sup>3</sup> According to the Bundahish (p. 23 W.), "the Padashkhvârgar mountain (or range of Mount Padashkhvâr) is that in Tapristân and that side of Gilân."

<sup>4</sup> Such appears to be the meaning of the commentator, as Padashkhvârgar being chiefly a cold country, and

Kirmân chiefly a hot one, it would be natural for the inhabitants to quit the former in the winter and the latter in the autumn or hottest season. Perhaps we should read *amat*, "when," for *mân*, "who," and translate "when it is the winter of the said Padashkhvârgar, when it is the autumn of the said Kirmân."

<sup>5</sup> The commentator probably means to say that the doubt about there being seven Hindus is not his own, but is occasioned by an Avesta text which mentions only two.

<sup>6</sup> Of which there are seven.



Arangîstân,<sup>1</sup> which is Arûm,<sup>2</sup> (78) whose residences are unwallèd (*adîvâr*), so that they soon retreat; (a) some say they have no ruler in authority. (79) And in opposition to that was formed by the evil spirit, who is deadly, (80) even the winter, produced by the demons, (which) becomes very severe.<sup>3</sup>

21. (81) There are also those famous places and districts which remain unmentioned, which are handsome in appearance, profound in the work of the law, desirable, [that is, suitable], . . .<sup>4</sup> [that is, they would appoint many as chiefs], splendid, [that is, having fame,<sup>5</sup> some say flourishing<sup>6</sup> as Fârs the pure is splendid].

### 7.—Pahlavi Vendidad XVIII.

1. (1) Many are the men—this way spoke Aûharmazd—O righteous Zaratûst! [that is, the men in the world are many; some say that they who are like these are many] (2) (who) wear the other mouth-veil<sup>7</sup> (though) unversed in religion, [that is, he has not performed its ceremonial; some say that he does not mentally abide by the religion]. (3) Owing to the deceit which he utters to others, the priesthood is his own, [that is, he says: O man! I am a good man]. (4) Don't say of that that

<sup>1</sup> That is, the country of the Arang river, one of the two chief rivers of the Iranian world, see p. 361, note 4. It is likewise said in the Bundahish (p. 51 W.): "The Arag (or Arang) river is that of which it is said that it comes out from Alborz in the land of Strâk, which they also call (or in which they also call it) Ami, (and) it passes on through the land of Spêtôs which they also call Mesr, and they call it there the Niv."

<sup>2</sup> The eastern empire of the Romans.

<sup>3</sup> The second clause of the Avesta sentence is not translated by the Pahlavi commentator, but that it forms a part of the Avesta text is shown by the enclitic conjunction *cha* occurring in both clauses.

<sup>4</sup> The equivalent of the Avesta word *frashâoscha* seems to be omitted in all old MSS., which give only its

explanation. Some modern MSS. have, therefore, altered the text to the following: "inquisitive, [that is, they make much inquiry]," which is simply absurd as an epithet of a place.

<sup>5</sup> Reading *shem-hômand*. The Teheran MS. has *dâm-hômand*, probably for *bâm-hômand*; and modern MSS. improve this into *gadman-hômand*, "glorious."

<sup>6</sup> This word is doubtfully read *vakhsâk*, for *vakhshâk*, "growing." In the Farhang-i Oim-khadûk (p. 6, ed. Hosh.) we probably have the same word in the phrase *bâmîk chîgân vêsâk*, where it may perhaps be compared with Pers. *vêshâdah*, "exalted."

<sup>7</sup> See p. 243, note 1. A layman has to veil his mouth and nose when performing the Abân and Atash Nyâyishes, Patit, or any Namâz.

(it) is priesthood—this way spoke Aŭharmazd—O righteous Zaratūst! (a) The mouth-veil (*padām*) may be of any stuff, (and) while it keeps back on the mouth it must be two fingers beyond, (as) is clear from the passage, *baē ercru frathanhem* ("two fingers' breadth"). (b) The two ties (*do-rand*) of a mouth-veil project as ringlets (*pavan gurs*); it should be double (*dō-bāi*) and it should be perfect; some say that one fastening (*dāshidr*) is behind, [it is said that all there are should be (so)], (and) it should be stronger<sup>1</sup> than that which even the *kūst* requires. (c) With a mouth-veil once (tied) which is single<sup>2</sup> (and) strong,<sup>1</sup> while it is not allowable to pray for the Darūn yet unrepresented for tasting,<sup>3</sup> it is allowable to perform the ceremony (*yazishn*).

2. (5) He carries the other vermin-killer [snake-killer] (though) unversed in religion. (6) Owing to the deceit which he utters to others is (his) priesthood.<sup>4</sup> Don't say of him that (he) is a priest—this way spoke Aŭharmazd—O righteous Zaratūst! (a) A mouth-veil may be of any stuff, (and) while it comes back on the mouth it must be two fingers beyond, (as) is declared by the passage, *baē ercru āi ashāum Zarathushtra* ("two fingers, O righteous Zarathushtra!").<sup>5</sup> (b) The snake-killer<sup>6</sup> may be of anything; a leathern (one) is good, (as) is declared by the passage<sup>7</sup> (beginning with) *Vohu mananha janaiti apemchiđ Anrō*

<sup>1</sup> Reading *tushāk*; compare Pers. *tāsh*, "strength."

<sup>2</sup> Reading *padām l-vn-škhadrk*. The whole clause is difficult to translate.

<sup>3</sup> The word *atafdd* (compare Pers. *taft*, "feast") is probably the same as occurs in the following sentence from the Farhang-i Olm-khadūk (p. 38, ed. Hosh.): "*Ataft-dd* is that when one keeps food and drink away (from him) in whom is hunger and thirst."

<sup>4</sup> This sentence is omitted in the Pahlavi version of the old MS. in London, which abbreviates many repetitions in the text.

<sup>5</sup> This is evidently clause (4a) repeated by mistake, owing to the preceding sentence being the same in both places. It contains, however, some variations from that clause.

<sup>6</sup> The priests used to recite the following formula as often as they performed the meritorious work of killing any creature of the bad creation: *Shlanom, vānom, nizar kunom kdl-bud-i shumā, dēvān va drōjān va jādān va faryān, pa hōm va barsom va dīn-i rdst va durust ke man chāshīd* ("I break, smite, and make withered the bodies of you demons and demonesses and sorcerers and witches, through the hōm and barsom and the true and correct religion which is taught me"); compare Mainyō-i Khard lvi. 28.

<sup>7</sup> This Avesta quotation is evidently incomplete, and probably only the first few words are given, which is the usual Eastern mode of quoting passages.

*mainyush* ("whatever water Angrô-mainyush shall smite; by Vohumanô," &c.).

3. (7) He carries the other plant [Barsom, some say *kâtêno*<sup>1</sup>] (though) unversed in religion. (8) Owing to the deceit, &c. (as in (3) and (4), which are not repeated here in Pahlavi by the old MS. in London).

4. (9) He uses the goad and the miscreant<sup>2</sup> so that he groans [and some say that he passes away], (though) unversed in religion. (10) Owing to the deceit, &c. (as in (3) and (4), which are not repeated here in Pahlavi by the old MS. in London).

5. (11) Whoever lies<sup>3</sup> ever throughout the night a non-prayer and a non-chanter, [that is, he does not utter the Avesta residing in the chanting of the service], (12) a non-reciter, a non-performer, speechless, and wishing for his mourning in life;<sup>4</sup> (13) owing to the deceit, &c. (as in (3) and (4), which are not repeated here in Pahlavi by the old MS. in London).

6. (14) Say of him that (he is of) the priesthood—this way spoke Aûharmazd—O righteous Zaratûst! (15) who all through the night consults the wisdom of the righteous, [that is, forms a priestly assembly<sup>5</sup> so that he may learn (or teach) rightful things], (16) which is preservation from difficulty,<sup>6</sup> the expander of the intellect, the giver of good existence on the Chinvad bridge [stout-heartedness on the Chinvad bridge], (17) deserving spiritual lords (*ahûrân*), deserving the place of righteousness, and

<sup>1</sup> Probably the name of some plant improperly used for the Barsom. It may be an adjectival form meaning "made of *kât* or *kard*."

<sup>2</sup> The reading of the old MS. in London is *ashtar va mar kûned*. The *ashtar*, "goad," is the usual implement mentioned in the Vendidad for the punishment of criminals (see p. 239), and seems to have been specially used by the priests and their assistants.

<sup>3</sup> This is the correct meaning of the Huzvârish verb *shekbhânastan*, which is variously given by different authorities. In Dastur Hoshangji's edition of the Pahlavi-Pâzand Glossary (p. 15, line 11), the Pâzand *vindâdan* should be omitted, and then both *shekbhânastan* and *khelmûntan* would

be correctly explained by *khâftan*, "to lie down, to sleep."

<sup>4</sup> According to the old MS. in London, which has *asâkhûn afash val shîvan kâmak pavan khayâ*. The writer of a modern MS., not understanding that the Pahlavi translator meant to express the Av. *chinvad* by *kâmak*, has added the words *makhî-tânêd nadûkîh-i Chinvad pâhal*, "destroys the benefit of the Chinvad bridge."

<sup>5</sup> Or perhaps "performs priestly studies."

<sup>6</sup> Reading *î min tangîh*. The old MS. in London has *amâdagîh*, "freedom from ailment," which would suit the sense well enough, but is not a good equivalent of the Av. *âzô*, which is usually translated by *tangîh*.

deserving the paradise of duty and good works, the reward (and) recompense in the better world.

7. (18) Ask<sup>1</sup> again of me, O pure one! [that is, the question was the last, and He hereupon considered whether something might not yet remain] (19) of me who am the Creator, [that is, I created the creatures], the most developing, [that is, from one thing I know<sup>2</sup> many things], the most intelligent, [that is, by calculation I know much], the best replier to questions, [that is, of those from whom they would make inquiry I give the best reply]. (20) For so it is good (for) thee, so mayst thou become prosperous, if thou askest again of me.

8. (21) Zarātūst inquired of Aūharmazd thus: O Aūharmazd, favouring spirit! creator of the material world, righteous (one)!<sup>3</sup> in whom is the secretly-progressing destruction? [that is, in whom is its lodging? and owing to whom is its progress most?]

9, 10. (22) And Aūharmazd said to him thus: In him (who is) the guide of a vile religion, O Spītāmān Zarātūst! the infidel who is a deceiver. (23) Whoever does not put on the sacred string-girdle (for) three spring seasons, [that is, does not have a *sadarak* (and) *kūstī*<sup>4</sup> (for) three years], (a) some say that who-

<sup>1</sup> Here begin a series of dislocations in the text of the old MSS., which is fully described and accounted for in the introduction (p. 4) to Westergaard's edition of the Avesta texts. Some MS. from which the oldest now existing (and through them all later ones) have descended, must have consisted of bundles of ten folios each; but the bundle containing most of the remainder of this fargard had its folios displaced, so that they stood in the following order: 3-8, 2, 9, 1, and folio 10 was lost. In Spiegel's edition this displacement has only so far been rectified as to put the complete sentences right, while any fragment of a sentence with which one folio ended is left (as in the old MSS.) in connection with the fragment of another sentence with which the next misplaced folio began. Thus, in this sentence (18) the old MSS. give the

first two words (which Spiegel omits) here, namely, *lakhrdr min*, but for the next words we have to turn over several pages (equivalent to the eight folios (3-8, 2, 9) to p. 206, line 6, of Spiegel's text, where we find the rest of the sentence, namely, *li aīrak pūrs*, &c. We must then turn back again to find sentence (19) in its right place.

<sup>2</sup> So all MSS., but a slight alteration in the form of one letter would give us *hanhketānam*, "I place or dispose."

<sup>3</sup> This opening sentence is not given in Pahlavi by the old MSS. here, as it has so often occurred in previous fargards.

<sup>4</sup> The muslin shirt and string girdle worn by Parsis of both sexes, except young children, as enjoined by their religion.

ever does not put on the sacred string-girdle (for) those three spring seasons is the third<sup>1</sup> year an outcast, forsaken below and forsaken above ;<sup>2</sup> (it is) according to the law of such that it is not necessary to have a *sadarah* (and) *kūstī*. (24) (And whoever) does not chant the Gāthas (and) does not consecrate the good water.<sup>3</sup> (25) Whoever also has taken him, who is my man, into confinement, [that is, has taken him (as above) described (*nipish-tak*) into it],<sup>4</sup> (and) delivers him up to liberty, [that is, makes him an exile], (26) does no better by that act than though he had forced<sup>5</sup> the extent of the skin (off) his head, [that is, had cut the head and had made it alive again].

11. (27) For the blessing of one unrighteous, vile infidel is a curse the length of his jaw ; (28) of a second, the length of a tongue ; of a third,<sup>6</sup> nothing ; a fourth progresses himself, [that is, becomes himself].

12. (29) Whoever gives an unrighteous, vile infidel the out-squeezed Hom-juice, and the priesthood (*zōtīh*), (30) (and) then the consecrated feast (*myāzd*) [this is said because with him are the good and worthy of the feast],<sup>7</sup> (31) does no better by that act than though the enemy's army, having a thousand horse [five hundred men with two horses (each) from the professed warriors], should be conveyed by him on to a village of the Mazdayasnians, (and) he<sup>8</sup> should slay the people (and) they<sup>8</sup> should drive away

<sup>1</sup> Dastur Hoshangji suggests that the first two letters of this word have changed places, and that we should read *tasām*, "fourth," instead of the unusual *sitām*, "third."

<sup>2</sup> Reading *arajāstō frōbujo avar-bājo*, and taking *arajāstō* as a variant of *arajistō*, "most wrong, most erring." The literal meaning is probably "most wrongful, escaping from what is below, and escaping from what is above," that is, from both the world and heaven.

<sup>3</sup> The old MSS. add the Avesta quotation *yāish yazaiti* ("with which he performs ceremonies").

<sup>4</sup> That is, has taken such a one as just described into custody. Most modern MSS. attempt to alter *nipish-tak*, as their writers have failed to see

that the word can be taken in its literal meaning.

<sup>5</sup> The old MS. in London has *kard hōmande atgh rōlēshman*, &c.

<sup>6</sup> Here we have the second dislocation of the text, as described in p. 367, note 1 ; and for the remainder of sentence (28) we have to turn to the end of (98) on p. 205, line 10, of Spiegel's edition. The additional words in the old MS. in London are *lā mindavam, tasām nafshman sātānēd, aigh nafshman yehevānēd*. The incoherence in this sentence is due to the Avesta original. See p. 245.

<sup>7</sup> Or "he would say the good and worthy are in his feast."

<sup>8</sup> So in the old MS. in London, but the persons are reversed in Spiegel's edition.

the cattle as plunder.<sup>1</sup> (a) That is, when<sup>2</sup> one gives him the priesthood (*zōtīh*) (it is) a *tanāpūhar*<sup>3</sup> (sin), and when<sup>2</sup> they shall do it frequently (it is) a mortal sin (*margarjān*).

13. (32) Ask again of me, &c. (as in ver. 7 (18-20) above).

14. (33) Zaratūst inquired, &c. (as in ver. 8 (21) to) righteous (one)! who is he (belonging to) Srosh the righteous, the mighty, the self-subduing, [that is, he keeps (his) body in God's control], the admirably-armed,<sup>4</sup> the lord (*khūdā*) of the *brōithrō-taēzēm*<sup>5</sup> ("sharp battle-axe") *frashusaiti Sraoshō ashγō* ("the righteous Srosh goes forth"), (who is he) the *Srōshavarezō*? [that is, who is his stimulator of the world?]

15-17. (34) And Aūharmazd said to him thus: The bird whose name is Parōdarsh, O Spītāmān Zaratūst! (a) This Parōdarsh would be "prior indication" (*pēsh-dakhshakth*), and its prior indication is this, that first it flaps (its) pinions, [that is, wings], (and) then utters a cry.<sup>6</sup> (35) On whom men, in disparagement, bestow the name of fowl, some would say the cock; (a) though (if) they did not say (so) it would be possible for him to do better. (36) That bird raises an outcry during the preparation of dawn,<sup>7</sup> which arises at midnight,<sup>8</sup> (37) thus: Rise up! be men! praise the righteousness which is perfect! and overthrown are the demons, [that is, when righteousness is praised by them the demons are overthrown by them]; (38) for this (one) who has run to you is Būshāsp the long-talking,<sup>9</sup> [some say thus: This (one) has run to you, Būshāsp the long-pawed],<sup>9</sup> (39) who by prosy chatting (*frāj-gōp-lāyishnīh*) with the whole

<sup>1</sup> Or perhaps "in a drove."

<sup>2</sup> Perhaps *mān*, "whoever," should be read for *amat*, "when."

<sup>3</sup> A sin which prevents the soul from passing over the Chinvaḍ bridge to paradise.

<sup>4</sup> The author adds here "the ruler in the Arezahi and Savahi (kēshvars)," a gloss taken from a modern MS. Such modern glosses are, however, mere guesses, of no authority.

<sup>5</sup> Mentioned in the Srosh Yasht (Yas. lvii. 31).

<sup>6</sup> The same explanation of *parō-darsh* is given in the Pahlavi translation of the fragment in Westergaard's Yasht xxii. 41, as follows: *afash*

*Parōkdarshīh aē, atghash frātūm parān shikāvēd, va akhar vāng rā-dānēd.*

<sup>7</sup> This *aūsh afzār* is defined in the Farhang-i Oīm-khadūk (p. 42) as the third quarter of the night, in which the Ushāhina Gāh begins.

<sup>8</sup> The third dislocation of the text, as described in p. 367, note 1, occurs after the first Avesta word in clause (37); but being in the Avesta text, it has been properly corrected in Spiegel's edition.

<sup>9</sup> It is doubtful whether these two epithets, *dērang-gābo* and *dērang-gāh*, are not both intended to mean "long-handed" or "long-pawed."

material world, when every one ought to be free from sloth (*būshāsp*), lulls it off to sleep. (40) This she says: Sleep a long time (*daregînîh*)! be men! for there is nothing which requires you,<sup>1</sup> [that is, your work of the law<sup>2</sup> will not stop]. (41) And let not the three perfections be over yourselves, good thought in the mind, good words in speech, (and) good deeds in action; [(a) some say that the religion asserts that Būshāsp speaks for this reason, lest the three perfections should be over yourselves, good thought in the mind, good words in speech, (and) good deeds in action]. (42) But let the three turpitudes (*vaḍtāmîh*) be over yourselves, bad thought in the mind, and bad words in speech, and bad deeds in action.

18, 19. (43) Then the first third of the night my fire, (who am) Aûharmazd, begs the householder of the house<sup>3</sup> for assistance, thus: O householder of the house,<sup>3</sup> rise up! (44) put on (your) clothes! wash (your) hands thoroughly! request that they may bring me firewood! illumine my molester (*patîyârak*)<sup>4</sup> with firewood purified (by) thoroughly-washed hands. (45) For it seemed to me (it was) Az, produced by the demons, with forward-gliding coils, who tore out (my) life.<sup>5</sup>

20, 21. (46) Then in the second third of the night my fire, who am Aûharmazd, begs the husbandman for assistance, always (with) the same phrase (*hamîshak kâr-î*), thus: O husbandman, rise up! (47) (as in (44) and (45), which are not repeated here, in Pahlavi, by the old MS. in London).

22. (48) Then the third third of the night the fire of Aûharmazd begs Srosh the righteous for assistance, thus: O Srosh the righteous, the handsome! (49) then let any firewood of the material world be brought<sup>6</sup> unto me, purified (by) thoroughly-

<sup>1</sup> Literally "for (there is) not that which suits you."

<sup>2</sup> The old MS. in London has *kâr va dînd*, "work and religious duty," that is, secular and religious duties. This phrase is generally written *kâr dînd*, and it may be doubted whether the conjunction *va* or the relative *î* is to be understood as connecting the two words.

<sup>3</sup> The old MS. in London has *mânô mânpat* in both places.

<sup>4</sup> So in the old MSS., and *paḍîtrak* seems no improvement.

<sup>5</sup> The old MS. in London has here *maman barâ li-î âz-î shēddân-dâd-î khamîh pêsh-tajishno-î ahâ barâ sed-kând medammânast*, but in (50) it has the following variations: *li âz-î shēddân-dâd mayâ*; *ahâ-î*; and *medammânēd*.

<sup>6</sup> The old MS. in London has *ded-rûnyên-yâd*, but modern MSS. of course alter the termination to a form better understood by their writers, without much attention to the meaning.





palace<sup>1</sup> shall be given to me it may even be large; (66) (with) a hundred columns, a thousand corridors,<sup>2</sup> a myriad large (and) a myriad small (rooms).

29. (67) (Of him) who gives that bird of mine, which is Parôdarsh, small morsels of meat<sup>3</sup> along with *pîlav*,<sup>4</sup> some say cumin seed,<sup>5</sup> [(a) some say that he gives out meat in that quantity to a righteous man], (68) of him, the ever-bringing,<sup>6</sup> I who am Aûharmazd would not be an inquirer for his second statement, [(a) once I shall ask<sup>7</sup> everybody], (69) for he proceeds onwards to the best existence (paradise).

30. (70) Srosh the righteous asked of the Drûj, of Disgrace,<sup>8</sup> [(a) some say that (it is) of Wrath; some, of the evil spirit], (71) without the accompaniment of a club, [that is, he put down his club, (a) so that he might intimate that confession (*khûstâkîh*) through fear is not to be considered as confession], (72) thus: O Drûj, who art inglorious, [that is, thou hast no benefit whatever from it<sup>9</sup>], (and) inactive! [that is, thou doest nothing which is proper]! (73) art thou thus conceiving without cohabitation of the whole living creation? [that is, when they do not cohabit with thee dost thou become pregnant?].

31, 32. (74) And she who is the demon Drûj exclaimed (in) reply to him, thus: O Srosh the righteous, the handsome! (75) I do not conceive without cohabitation of the whole living crea-

<sup>1</sup> It is assumed here that *gân barâ* is a corruption of *gânbaq*, "a dome," which is usually written *gûmbaq*. The reading *gâr*, "a tomb," is hardly probable.

<sup>2</sup> This is a guess at the meaning of *fras*, compare *frasp*, *frasp*, "a beam or lintel."

<sup>3</sup> This is translated in accordance with the view taken of the Avesta text in p. 247, but a more literal translation of the Pahlavi would be: "(Of him) who gives (away) meat the size of the body of that bird of mine," &c. The Pahlavi translator evidently considered the whole passage as referring to the meritorious work of charity.

<sup>4</sup> The old MS. in London has *pîlav*, a way of writing *pîlav*, an Eastern

dish in which boiled mutton or fowl is smothered in rice, and garnished with hard-boiled eggs, onions boiled and fried, raisins, almonds, and spices.

<sup>5</sup> Assuming that *zîrak* means *zîrak*.

<sup>6</sup> Perhaps *akaraz-var* should be corrected into *akaraz*.

<sup>7</sup> Or "they have inquiry made of."

<sup>8</sup> Reading *khûduk* for Pers. *khudâk*; a similar Pahlavi form occurs in Vend. v. 153, where it must be read *khûdak* = Pers. *khûdah*, "truth," as it is the equivalent of Av. *ashem*.

<sup>9</sup> Meaning probably from the divine glory. But the word *ajash* ought perhaps to be omitted, as it is an addition to the text in the old MS. in London, and we should then read "thou hast no goodness whatever."

tion. (76) There are even (for) me too<sup>1</sup> four males. (77) They impregnate me just as any other male, when the semen is in the females it impregnates, [that is, I become pregnant].

33. (78) Srosh the righteous, &c. (as in (70) to (72), which are not repeated here in Pahlavi by the old MSS.): Which is the first of those thy males?

34, 35. (79) And she who is the demon Drûj exclaimed (in) reply to him, thus: O Srosh the righteous, the handsome! (80) even that (*zak-ich*) is the first of those my males, (81) when a man gives not even a trifle of his hoard of wealth, when he lived (*zist*), [that is, exists], to a righteous man with perfect rectitude. (82) He impregnates me, &c. (as in (77) above).

36. (83) Srosh the righteous, &c. (as in (70) to (72), which are not repeated, in Pahlavi, by the old MSS.): What is a counteraction of the effect of that?

37, 38. (84) And she who is the demon Drûj exclaimed (in) reply to him, thus: O Srosh the righteous, the handsome! (85) it is a counteraction of the effect of that, (86) when the man gives even a trifle of his hoard of wealth, when not alive<sup>2</sup> (*id zist*), to a righteous man with perfect rectitude. (87) He will so destroy my pregnancy as a four-legged wolf when it tears out a son from the womb by tearing. (a) This is evident from the Avesta: it happens so when the former (*valman*) is (one) who is impure (*mân palisht*), and the latter (*va le-denman*) is in want through dissemination of good; when he gives up such wealth to such a man he will destroy the Drûj; even when he gives up the wealth to that man the Drûj is destroyed, although that man also should give up the same wealth lest (*al hat*) it should likewise be contaminated; some say that she is destroyed afterwards.<sup>3</sup>

39. (88) Srosh the righteous, &c. (as in (70) to (72), which are not repeated, in Pahlavi, by the old MSS.): Which is the second of those thy males?

<sup>1</sup> The most probable reading is *hōmand-ich li-ch 4 gūshan*.

<sup>2</sup> Meaning probably that he arranges by will for a charitable distribution of his property after death, which appears to be a misunderstanding of the language of the Avesta.

<sup>3</sup> This commentary would be hardly intelligible without the corrections supplied by the old MS. in London. The form *le-denman* is occasionally used for *denman*, of which it was probably an almost obsolete form at the time when the commentator wrote.

40, 41. (89) (She) who is the demon Drûj exclaimed (in) reply to him, thus: O Srosh the righteous, the handsome! (90) even that is the second of those my males, (91) when a man, through sinfulness, makes water an instep's length beyond the front of the instep. (92) He impregnates me, &c. (as in (77)), which is not repeated here, in Pahlavi, by the old MSS.).

42-44. (93-95) (As in (83-85), which are not repeated, in Pahlavi, by the old MSS.), (96) when the man, after standing up three steps (off), [some say beyond<sup>1</sup> the three steps], (97) having repeated three (praises of) righteousness,<sup>2</sup> and two Humatanâms (Yas. xxxv. 2), and three Hukhshathrôtêmâis (Yas. xxxv. 5), recites aloud four Ahunavars (Yas. xxvii. 13, and) prays aloud the Yênhê-hâtâm (Yas. vii. 27), (98) he will so destroy, &c. (as in (87) above). (a) This is evident from the Avesta: it happens so when a man, through sinfulness, makes water an instep's length beyond the front of the instep; for him (it) is the beginning of a tanâpûhar (sin), and he atones for it by the Avesta.<sup>3</sup> When he makes water standing up it is the beginning of a tanâpûhar (sin) for him, and he does not atone for it by the Avesta. It is in front,<sup>4</sup> it is not backwards. It is as to that which proceeds from the body<sup>5</sup> (that) *chvad yad hê kasistahê erezvô fratemem dâêshish* ("as much as the extremity of his smallest finger is an offence"); that amount of distance, (when) bent together, is suitable for every foul action.<sup>6</sup> Gôgô-shasp<sup>7</sup> said that for the sake of preserving the clothes it is allowable to make water far off. (b) When (one) accomplishes the action lawfully (and) well, when he squats down, one Yathâ-ahû-vairyô is to be uttered by him. Sôshâns<sup>8</sup> said that, in case of

<sup>1</sup> It appears in the sequel that *barâ min* must mean "beyond," that is, "more than" the three steps off; but according to its usual meaning it would be "without" taking three steps backwards.

<sup>2</sup> That is, three Ashem-vohû formulas. See p. 141, note 2.

<sup>3</sup> By reciting the Avesta passages above prescribed.

<sup>4</sup> Probably "in front of the toes" is meant. The whole of this commentary is difficult to divide correctly into separate sentences.

<sup>5</sup> The word *tanû* is given by the old

MS. in London, but is omitted by Spiegel and most later MSS.

<sup>6</sup> Reading *zak-i dûrak âmâr ham-khâl visp khârak ghal kânishn vurâz*. There are many difficulties in the sentence, and the traditional explanation is different, but decidedly erroneous.

<sup>7</sup> The name of one of the old commentators who is often quoted in the Pahlavi version of the Vendidad and other works.

<sup>8</sup> The name of another old commentator.

haste (*anšhād*), when he utters (it) on a road it is also allowable. (c) And when he stands up the Avesta is all to be uttered by him within the three steps; some say beyond the three steps, and on his walking<sup>1</sup> apart, the Avesta is ever to be uttered, [this walking is that when he goes on from the three steps], or the Avesta is taken inwardly by him.<sup>2</sup> (d) When he accomplishes the action lawfully (and) well, (but) through sinfulness does not utter the Avesta, it is not clear to me (whether it is) one (or) two<sup>3</sup> *srōshō-charanāms* of a *tanāpūhar* (sin). Gōgōshasp said that when he accomplishes the action lawfully (and) well, he also (utters) three Ashem-vohūs.<sup>4</sup>

45. (99) Srosh the righteous, &c. (as in (70) to (72), which are not repeated, in Pahlavi, by the old MSS.): Which is the third of those thy males?

46, 47. (100) And she, &c. (as in (89) above)! even that is the third of those my males, (101) when a man asleep has an emission of semen, [that is, his semen comes out]. (102) He impregnates me, &c. (as in (77), which is not repeated, in Pahlavi, by the old MSS.).

48-50. (103-105) (As in (83-85), which are not repeated, in Pahlavi, by the old MSS.), (106) when the man, after arising from sleep, extols righteousness, [that is, recites three Ashem-vohūs], (107) two Humatanāms, (and) three Hukhshathrōtemāis, and prays aloud four Yathā-ahū-vairyōs (and) Yēnhē-hātām,<sup>5</sup> he will so destroy, &c. (as in (87) above).

51. (108) Then this (man) speaks to Spendarmad thus: O Spendarmad! (109) I deliver up to thee this man, and do thou deliver this man back to me, (110) on the production, by skill,

<sup>1</sup> Traditionally, *chamīšn* is "making water" (compare Pers. *chamīn*, "urine"), but here it is otherwise explained by the commentary itself.

<sup>2</sup> That is, it is muttered in a low tone of voice.

<sup>3</sup> So in the old MS. in London. This mode of translation is in accordance with the idea of "the beginning of a *tanāpūhar*" mentioned in (a), as a *tanāpūhar* is equivalent to a great number of *srōshō-charanāms*.

<sup>4</sup> The fourth dislocation of the text,

as described in p. 367, note 1, occurs after the words *ashem vohū* (the last having been the catchword at the end of a folio in the original MS.); the remaining words, *vohū vahishtem* 3, are found attached to the first word (*uschishtā*) of the Avesta of (37) in MSS., and have been omitted by Spiegel. The last eight Pahlavi words added to (98) really belong to (23), as noticed in p. 368, note 6.

<sup>5</sup> The same prayers as those en-joined in (97).

of the reorganisation in the future existence, (111) knowing the Gâthas and knowing<sup>1</sup> \* \* \*

55. (115) \* \* taking (the fourth step), quickly afterwards, we who are demons, at once we injure him by disease of the tongue. (116)<sup>2</sup> *Khshayamna paschaêta mereghentê gaêthão astvaitêsh ashahê yatha zanda yâtumenta merenchantê gaêthão ashahê* ("afterwards the possessed ones destroy the settlements of righteousness, supplied with creatures, as the spells of sorcerers destroy the settlements of righteousness"). (a) So that up to the fourth step it is not more (than)<sup>3</sup> three *srôshô-charanâms*, and at his fourth step it amounts to the beginning of a *tanâpûhar*, [some say that (he is) within what is permitted him in going the three (steps)]. When he walks on very many (steps) it is also not more than a *tanâpûhar*, all that<sup>4</sup> remains over from the beginning.

56-59. (117, 118) (As in (83-85), which are not repeated, in Pahlavi, by the old MSS.), (119) (not given, in Pahlavi, by the old MSS.). (120, 121) (As in (115, 116), which are not repeated, in Pahlavi, by the old MSS.).

60, 61. (122) (As in (18-21), which are not repeated, in Pahlavi, by the old MSS. to) righteous one! (123) Who persecutes thee, thee who art Aûharmazd, with the greatest persecution, and annoys with the greatest annoyance? [that is, (does) all this another time].<sup>5</sup>

62. (124) And Aûharmazd said to him thus: The courtezan,

<sup>1</sup> The fifth dislocation of the text, as described in p. 367, note 1, occurs after the words *va âkâs*, where there is a break in the text owing to the loss of a folio in the original MS. This is all the more to be regretted as it is evident, from the small quantity of missing text, that the lost folio must have contained a long commentary. The remaining eighteen Pahlavi words attached to (111) really belong to (18), as noticed in p. 367, note 1; the word *min* being repeated because it was the catchword at the end of a folio.

<sup>2</sup> There seems little doubt of this being merely an Avesta quotation belonging to the commentary, which

has been accepted as part of the Avesta text both here and in (121), see p. 249. It is not translated into Pahlavi, and the commentary which follows it belongs to the preceding sentence in the Avesta text.

<sup>3</sup> It is doubtful whether we should not read "not more than (*ai*) a *srôshô-charanâm*."

<sup>4</sup> Assuming that we may read *mân* instead of *amat*, see p. 346, note 2. This phrase seems to mean that he only completes the *tanâpûhar*, already begun, by walking beyond the fourth step; but the phrase is obscure.

<sup>5</sup> Or perhaps "does all this at one time."

O righteous Zaratûst! who mingles together the seed of the pious and impious, the idolaters and non-idolaters, the *tanapûhar*-sinners and also the non-*tanapûhar*-sinners, (a) and it is not her business; for when cohabitation is three times conceded by her (she is) worthy of death (*marg-arjân*). Gôgôshasp said that this is a courtesan who is within bounds (*vîmand*).<sup>1</sup>

63. (125) Of one-third the waters flowing from the mountains the power is exhausted by her gazing on (them), O Zaratûst! (126) Of one-third the trees which are growing, graceful, and golden-hued, the growth is exhausted by her gazing on (them), O Zaratûst!

64. (127) Of one-third of Spendarmad (the earth) the freedom from scarcity (*atangîh*) is carried off by her walking on (it), O Zaratûst! (128) Of one-third the excellent thoughts, the excellent words, the excellent deeds of a righteous man she abstracts the strength and dignity (*shukûhîh*), the success, fame (*khanîdîh*), and even righteousness, through agitation (*levatman nafâmîshn*), O Zaratûst!

65. (129) Concerning such (females) also I say unto thee, O Spîtâmân Zaratûst! that they are more destructive than a darting serpent (*az*), [some say a darting snake (*mâr*)], (130) than a raving (*shît*)<sup>2</sup> wolf, (131) than a jungle-bred<sup>3</sup> wolf when it rushes into enclosures upon the sheep, (132) than a frog spawning thousands when it plunges into the water,<sup>4</sup> [that is, it drops at once into the water; some say from the male to the female].

66-68. (133) (As in 18-21) which are not repeated, in Pahlavi, by the old MSS. to) righteous one! (134) whoever observantly, [that is, he sees that (she) is *menstruous*], knowingly, [that is, he knows that (it) is a sin], (and) risking penalty, [that is, he would say thus: I will incur the penalty], cohabits with a woman suffering from any kind of menstruation,<sup>5</sup> with that observation and knowledge and risk of penalty, (135) what is (his)

<sup>1</sup> Meaning perhaps "in bondage," but the sense is rather uncertain. The word *âhid*, which follows in the old MSS., is probably only the Pahlavi *ait*, "is," or *hâd*, "would be," in a Pârand form, and ought to end this sentence.

<sup>2</sup> Or perhaps *yahîd*, "who destroys."

<sup>3</sup> This epithet is very doubtful; and "jungle" is to be understood in its wide Indian meaning of "wilderness," not in its limited European sense of "forest."

<sup>4</sup> Thereby polluting it.

<sup>5</sup> This is merely a free translation.

penalty in cash (*khvāstak*)? and what is it (at) the bridge<sup>1</sup> with the goad (and) scourge (*srôshô-charanâm*)? How does he remove the penalty for the perpetration of that action? [that is, how should he atone?].

69, 70. (136) And Aûharmazd said to him thus: Whoever observantly, &c. (as in (134) above), (137) he should<sup>2</sup> search out a thousand young (cattle), (138) and of all those cattle, of those which are suitably decorated,<sup>3</sup> and (consecrated) with holy-water, *yađ aňtare veredhka asma reja*, ("what is in the kidneys, the kidney fat"),<sup>4</sup> he should carry forth for the fire with perfect rectitude; (139) (his) arm should carry (it) forth for the good water.

71. (140) A thousand back-loads of hard firewood, dry and inspected,<sup>5</sup> he should carry forth for the fire with perfect rectitude. (141) A thousand back-loads of soft firewood emitting fragrance, or benzoin, or aloe-wood, or pomegranate,<sup>6</sup> or any other of the most sweet-scented of trees, he should carry forth for the fire with perfect rectitude.

72. (142) He should (have) a thousand Barsoms arranged in (their) arrangement. (143) A thousand consecrated waters, with Hom (and) with flesh, which are purified, [that is, pure], watched, [that is, they are kept by a chief (priest)],<sup>7</sup> purified by a holy man,<sup>8</sup> [that is, prepared by a holy man], and watched by a holy man, [that is, a holy man kept (it) as chief (priest)], in connection<sup>9</sup> with which are those plants which are called

<sup>1</sup> At the Chinvađ bridge where the soul has to account for its actions in this life.

<sup>2</sup> Grammarians should notice that the conditional in these sentences (137-149) is formed by prefixing (instead of affixing) the auxiliaries *âē*, *ē*, or *hana*, to the indicative present.

<sup>3</sup> Reading *vurâz varâz* = Pers. *burâz barâz*; this is, however, doubtful, as the oldest reading is *gva râz nrâz*, all in Pâzand, and may perhaps be some part of an animal.

<sup>4</sup> The words *asma reja* look more like "stone and gravel," but the phrase is traditionally understood as referring to fat smeared on splinters of wood which are thrown into the

fire along with pieces of sandal-wood and pomegranate twigs.

<sup>5</sup> To ascertain that it is free from impurity.

<sup>6</sup> The *hadhânalpata*, being classed here among odoriferous substances, can hardly have been the pomegranate shrub, as assumed by tradition.

<sup>7</sup> The *zaôta*, or chief officiating priest at all important ceremonies, must be intended by *sardâr* here.

<sup>8</sup> That is, by a priest, which must be the meaning of *dâhmân* here.

<sup>9</sup> Assuming that *ham-gûmîh* stands for *ham-gûmêjîh*. The oldest reading is *ham-gûnamîh*, which might be a miswriting of *ham-gûnakîh*, "the same manner" (an inverted *k* being *m* in Pahlavi).

pomegranate, he should carry (all these) forth for the good water with perfect rectitude.

73. (144) A thousand serpents who are created erect (*lald-dahishno*)<sup>1</sup> he should destroy, two thousand of those other female snakes (*mr bndk*). (145) A thousand land-frogs he should destroy, and two thousand of those of the water. (146) A thousand ants carrying off corn (*dān-lash*) he should destroy, two thousand of those other venomous ones (*daktrak*).<sup>2</sup>

74. (147) He should throw thirty over-bridges across navigable water (and) streams containing water, with arches (*dahan*).<sup>3</sup> (148) He is to be beaten with a thousand blows of a horse-goad, (or) two thousand *mrsh-charandms*.

75. (149) That is his penalty at the bridge;<sup>4</sup> that is his penalty in cash (*lhrdatk*), that is his (penalty at) the bridge, with the goad (and) scourge (*mrsh-charandm*); and so he should remove the penalty for the perpetration of that action, [that is, he should atone].

76. (150) If he removes (it) he gathers<sup>5</sup> for the better world of the righteous, [that is, his gathering is made for that place]. (151) If he does not remove (it) he gathers<sup>5</sup> for the world of the wicked, [that is, his gathering is made for that place]. (152) of those deserving gloom, [that is, their desert is for that place], of gloomy origin, [that is, the Drōj who makes a man wicked originates from that place], (and) gloomy, [that is, a dark place].

### 8.—Pahlavi Vendidad XIX.

1. (1) From the northern direction of the directions, from the northern direction of the place, from the direction of the demons, the evil spirit rushed forth, the deadly demon of the demons; (2) and thus exclaimed he, the evil spirit, the deadly: (3) Rush on, O Drōj! and destroy him, the righteous Zaratūst. (4) On to him they rushed, the Drōj, the demon Būt, and secret-moving Destruction, the deceiver.

<sup>1</sup> That is, who stand partly erect when prepared to strike their prey or enemy, like the cobra and many other snakes.

<sup>2</sup> Assuming that *daktrak* (the oldest reading) stands for *zdktrak*, "poisonous."

<sup>3</sup> This is merely a guess.

<sup>4</sup> See p. 378, note 1. This first

clause appears to be superfluous, but occurs in the oldest MSS.

<sup>5</sup> That is, he accumulates a store of good works, or sin, as the case may be. The meaning can hardly be "he is gathered to," although the phrase might perhaps be so translated without doing much violence to grammar.



2. (5) Zaratûsht chanted aloud the Ahuna-vairya (formula), [those two Yathâ-ahû-vairyôš which stand before *hushiti* (Yas. lxviii. 14)], and he consecrated the good water which is of good creation,<sup>1</sup> and the Mazdayasnian religion was professed by him, [that is, he uttered the *fravarânê*, (Yas. i. 23)]. (6) The Drûj was confounded by that; away they rushed, the demon Bât and secret-moving Destruction, the deceiver.

3. (7) The Drûj exclaimed (in) reply to him thus: Thou art a misleader, O evil spirit! this thou art, [that is, anything unlooked for, which it is not possible for thee to do thyself, thou orderest us (to do)]. (8) The ruin of him, who is Spîtâmân Zaratûsht, is not contemplated by us, (9) owing to the full glory [owing to the great diligence] of the righteous Zaratûsht; (a) so that they announce that whoever remains in activity, on him less affliction comes. (10) Zaratûsht perceived in (his) mind thus: The wicked demons, astute in evil, consult together about my ruin.

4. (11) Up rose Zaratûsht, forth went Zaratûsht, (12) from the extinction of evil thought (*Akômanô*) [when the evil thought in his body is extinguished] by severely distressing questions, [by those questions, so severe, which are proposed to it]; (a) some say that evil thought is extinguished by him when it asks what is severely distressing.<sup>2</sup> (13) And he held a stone (*sag*) in his hand, which was the size of a hut, the righteous Zaratûsht! [the rocky stone,<sup>3</sup> some say, is the spirit of the Yathâ-ahû-vairyôš], (14) who thus besought the creator Aûharmazd: (15) Where is that kept on this wide, round, far-traversed (earth, which) is to be fixed on the roof<sup>4</sup> in the dwelling of Pôrûshasp? (a) Some say it is kept on this earth, so wide, round, (and) far-traversed, and the place which is kept for it is fixed on the roof in the dwelling of Pôrûshasp.

<sup>1</sup> The "good Dâtî" would probably be identified, by the Pahlavi translator, with the river of that name, see p. 357, note 1.

<sup>2</sup> It is not clear whether the Pahlavi translator means to personify *Akômanô* as a demon existing independent of the mind or not.

<sup>3</sup> Or "the stone of three kinds," if we read *sag-i 3-gûnô* instead of *sag-i sugînô*. As *sag* (not *sang*) is the usual

word for "stone" in the Pahlavi Vendidad, there seems little doubt that a stone is meant, though tradition prefers to understand the phrase as "the thrice three," applicable to the *naugirah*, or "nine-jointed" staff of Zaratûsht, see p. 333, note 4.

<sup>4</sup> The words *darjîk zbâr*, being merely a transcription of the Avesta, are translated in accordance with the meaning adopted in p. 333, note 4.

5. (16) Zarātūštr proclaimed aloud, [that is, he openly (*patdid*) conveyed], to the evil spirit, thus: O evil spirit, astute in evil! (17) I destroy the creatures produced by the demons, I destroy the corruption (*nasush*) produced by the demons, (18) I destroy the desire for witches, [the worship of idols], until the triumphant *Sūš-hōmand* ("beneficial one") is brought forth by the water of Kashōshl, [(a) both I destroy and my disciples destroy thee; and after he arrives he will annihilate thee by his own deeds], (19) from the eastern direction of the directions. (a) (From) the place where the sun comes up on the longest day to the place where it comes up on the shortest day is the east; from the place where it comes up on the shortest day to the place where it goes down on the shortest day is the south; from the place where it goes down on the shortest day to the place where it goes down on the longest day is the west; and the remainder is the north. Some say that the north is an abyss.<sup>1</sup>

6. (20) (In) reply to him exclaimed the evil spirit, astute in evil, (21) thus: Destroy not these my creatures, O righteous Zarātūštr! (22) Thou art the son of Pōrūshasp, and thou art from the conception of thy mother's womb, I know thee, [(a) some say that I had the worship of thy ancestors, and do thou also worship me]. (23) Curse the good religion of the Mazdayasnians, (and) obtain happiness as Vōghnō, the king, obtained it.

7. (24) (In) reply to him spoke he who is Spītāmān Zarātūštr, (25) thus: I curse not that which is Adharmazd's own, the good religion of the Mazdayasnians; (26) not for love of body nor life, not for much result and not for good result, not on account of the parting of body and soul, [that is, although they cut off my head yet I curse not].

8. (27) (In) reply to him exclaimed the evil spirit, astute in evil: (28) With what words dost thou smite me? [that is, wouldst thou make me confounded?] and with what words wilt thou molest me? [that is, wouldst thou force me apart from the creatures?] with (what) well-formed implement, (from) these creatures of me who am the evil spirit!

9. (29) (In) reply to him spoke he who is Spītāmān Zaratūštr,

<sup>1</sup> Reading *śh-r*, "a bottom," as the mountain *Arezūra* at the gate of hell is supposed to be in the north. But the word may be also read *śd-r*, "a summit," which might refer to hell, see p. 316, note 4, and p. 337, note 9.

tûsht, (30) thus : With the Homa-mortar and dish and Homa, even the words Aûharmazd pronounced, the Avesta, (31) are my best implements. (32) With those words I smite thee, [that is, I would make thee confounded], with those words I molest thee, [that is, I would force thee apart from the creatures], with those well-formed implements, O evil spirit, astute in evil ! (33) which were given to me by him, the beneficent spirit, and were given to him in boundless time, [some say thus : which were given to me by him, the beneficent spirit, and were given to me by him in boundless time], (34) and were given over to me by them, the Ameshaspends, the good rulers and good arrangers, [that is, they have been assisting in the giving by them].<sup>1</sup>

10. (35) Zaratûsht chanted aloud the Ahuna-vairya, [that is, the Yathâ-ahû-vairyô] ; (36) the righteous Zaratûsht spoke out thus : That which I ask of thee Thou tellest to me right, O Aûharmazd !<sup>2</sup> I am firmly of opinion, [some say thus : Right is what Thou tellest to me].

11. (37)<sup>3</sup> Through what is to be fixed on the roof<sup>4</sup> where Aûharmazd (and) the good one [Vohuman] of good estimation are stationed (*âhist*), [this "estimation" (stands) for Vohuman again], (38) (with) Ashavahisht, Shatvêr, (and) Spendarmad.

12. (39) How should I act with them (to defend) from that Drûj who is from the evil spirit, astute in evil ? [that is, how should I make her quite confounded ?]. (40) How when it has become polluted directly, how when it has become polluted indirectly, how shall I dispossess the corruption (*nasush*) from the residence (*vîs*) of Mazdayasnians ? (41) How do I purify a righteous man ? How do I bring purification on a righteous woman ?

13. (42) And Aûharmazd said to him thus : Thou mayst call, O Zaratûsht ! upon the good religion of the Mazdayasnians,

<sup>1</sup> These words, "by them," lead one to suspect that the Pahlavi translator considered "boundless time" as much an individual as "the beneficent spirit," and that we ought to read "by boundless time" (the Pahlavi *pavan* being both "by" and "in"). The rare forms *mînamash*, *afamash*, and *afamshân* (for *afamshân*), in these sentences, are of in-

terest to grammarians, as they show that two pronominal suffixes can be added to one particle.

<sup>2</sup> Yas. xlv., see pp. 158-161.

<sup>3</sup> The Pahlavi translator omits the usual opening invocation of the Creator, see the translation of the Avesta text, p. 333.

<sup>4</sup> See p. 380, note 4.

[that is, celebrate a Vendidad]. (43) Thou mayst call, O Zarātūštī upon the Ameshaspends in invisible concealment on the seven regions of the earth, [that is, although thou seest them not they are to be propitiated]. (44) Thou mayst call, O Zarātūštī upon the self-sustained universe, [its self-sustainment is this, that through the energy which is within it nothing from without is wanted within it], and boundless time, (and) the upper-working air (rdī). (45) Thou mayst call, O Zarātūštī upon the swift wind created by Aûharmazd, and also call Spendarinad, the graceful daughter of Aûharmazd.

14. (46) Thou mayst call, O Zarātūštī upon the spirit (*fravashī*) of me who am Aûharmazd, (47) which is (of the creations) of Aûharmazd the greatest in body, the best in worth, the most excellent in appearance, the most formidable [strongest], the most sagacious [wisest], the best-shaped, [that is, the limbs most adapted one for the other], the highest in righteousness, (48) the soul of which is the beneficent text. (49) Thou shouldst thyself, O Zarātūštī call these creatures of Aûharmazd, [that is, do not surrender (it) from (thy) hand].

15. (50) Zarātūštī considered<sup>1</sup> my words, [that is, he hearkened to them]; (a) some say that Zarātūštī considered my words, [that is, he believed about them that it would be necessary to keep (and) hear (them)]; (51) (and said): I call upon the righteous Aûharmazd, the creator of creatures. (52) I call upon Mitrō of the wide cattle-pastures, the well-armed, glorious with missiles,<sup>2</sup> the most victorious of missiles, [that is, these are good (and) more (than) those of the angel Vâhrām]. (53) I call upon Srosh the righteous, the handsome, when he holds a sword in (his) hand over the head of the demons, at that time I call him most.

16. (54) I call upon the beneficent text which is very glorious. (55) I call upon the self-sustained universe, boundless time, and the upper-working air. (56) I call upon the swift wind created by Aûharmazd; Spendarinad, the graceful daughter of Aûharmazd, I also call. (57) I call upon the good religion

<sup>1</sup> This sentence is corrected by comparing it with (114) further on.

<sup>2</sup> Reading *adyâno*, "arms, missiles," but the word is ambiguous, and might be read *zadyâno*, "emanation, radiation."

of the Mazdayasnians; the law against the demons,<sup>1</sup> the law of Zaratûsht, I also call.

17. (58) Zaratûsht inquired of Aûharmazd thus: Thou art a generous creator,<sup>2</sup> O Aûharmazd! [that is, the benefit from him is much]; (59) with what words do I reverence, with what words do I worship Thee? (and do) my disciples and these creatures of Aûharmazd?

18. (60) And Aûharmazd said to him thus: When thou comest up to a growing tree, O Spîtâmân Zaratûsht! (61) which is fine, well-grown, (and) strong, recite these words: (62) Salutation to the good tree created by Aûharmazd (and) righteous!<sup>3</sup> (a) Righteousness is the best prosperity, [a store of these is good, duty and good works]; (b) virtuous is righteousness, virtuous is he who is a right-doer through perfect righteousness, [that is, he performs duty and good works].<sup>4</sup>

19. (63) Thou mayst carry off Barsom for that ceremony a span long, a barley-corn thick. (64) Thou shouldst not cut up the Barsom with over-attention,<sup>5</sup> [that is, thou shouldst leave (it) to]<sup>6</sup> men become righteous,<sup>7</sup> and it is held by them in the left hand; (65) and Aûharmazd is prayed to by them, and the Ameshaspendas are prayed to by them. (66) Homa, too, the golden-hued, the exalted, and they also who are excellent, Vohuman and good liberality created by Aûharmazd, the righteous (and) best, are prayed to likewise by them.

20. (67) Zaratûsht inquired of Aûharmazd thus: Thou art omniscient, O Aûharmazd! (68) Thou art sleepless, O Aûharmazd! and unintoxicated, thou who art Aûharmazd! (69) A

<sup>1</sup> The Vendidad.

<sup>2</sup> Or it may be translated as in p. 334, note 1.

<sup>3</sup> Dastur Hoshangji observes that when a Parsi priest goes nowadays up to a pomegranate tree to cut the *urvarâm* he does not use these words, but washes his hands and the knife with consecrated water, thrice reciting *kîshnaothra Ahurâhê Mazdêo, ashem vohû*, and cuts a twig from the pomegranate tree for the *urvarâm*, and a leaflet from the date tree for the *aiwyâonhâna*, or girdle of the Barsom. The instructions in the

text, however, refer to the cutting of the Barsom itself, which is now hardly ever done, as they generally use metal wires instead of twigs.

<sup>4</sup> This Pahlavi translation of the Ashem-vohû formula is omitted by Spiegel, but is given by the old MSS.

<sup>5</sup> The word *avar-nikîrîshnêh* is not a correct equivalent of the Avesta *pairi-kêretem*, but it is hazardous to alter it into *avar-karînishnêh*.

<sup>6</sup> Or "thou shouldst break (it) off for," if *shîkan-âe* be read instead of *shedkân-âe*.

<sup>7</sup> That is, priests.

good minded man is mingled in direct pollution with him (*raš*), a good-minded man is mingled in indirect pollution with him (*naš*) whose body is stricken by the demons and defiled, and the demons mingle him with it, [that is, they would make (him) completely defiled]; did the good-minded (*one*) become purified?

21. (70) And Aôharmazd said to him thus: Seek for bull's urine, O Zarathuštri! of a young, entire bull, lawfully inaugurated.<sup>1</sup> (71) Thou mayst carry on the purification on the land created by Aôharmazd, [that is, they may perform (it) in a wild spot of *nərərē'stara drōš* ("nine fathoms length")]. (72) With a surrounding furrow he should score (it) around, the man who is purifying.

22. (73) One hundred praises of righteousness are to be recited (thus): *Ašhem vahū*, (&c., and) (74) two hundred (*Yathā ahū-vairyō*).<sup>2</sup> (75) With four times thorough washing he is washed over, (by) the man who is purifying, with bull's urine produced by bulls, twice with water which should be created by Aôharmazd,<sup>3</sup> which should be well formed.

23. (76) Purified becomes the good-minded man, purified becomes the man who shall come with him.<sup>4</sup> (77) The clothing of the good-minded (*one*) is to be taken up by the left arm with the right, and by the right arm with the left, with the assistance of one another. (78) Then the good-minded (*one*) is to be called out<sup>5</sup> in the light produced by skill, that we may brighten his star given by destiny, (79) always till those nine nights shall elapse over the man.

24. (80) After the nine nights thou mayst carry forth consecrated water to the fire, thou mayst carry forth the hard firewood to the fire, thou mayst carry forth sweet-scented incense to the fire, (81) (and he) who is good-minded should fumigate his clothes.

<sup>1</sup> The bull whose urine is employed for such purposes has to be once properly consecrated by a certain ceremony, when he becomes *ditiyō-kereš*, and can then supply lawful urine for the rest of his life.

<sup>2</sup> The words *yathā ahū-vairyō rad rēšdrem*, which have been taken into the Avesta text (see p. 335), belong, no doubt, to the Pahlavi translation.

<sup>3</sup> Probably meaning pure water. In the old MSS the conditional *di* occurs twice, as here translated.

<sup>4</sup> Or "who shall come in contact with him."

<sup>5</sup> So all unaltered MSS, but Dastur Hoshangh suggests that *šarštānīšn*, "is to be opened or exposed," should be read instead of *karštānīšn*.

25. (82) Purified becomes the clothing of the good-minded (one), purified becomes the man who holds the clothing. (83) The clothing, &c. (as in (77) above). (84) The good-minded (one) exclaims thus: Salutation to Aûharmazd! salutation to the Ameshaspends! salutation to those other righteous ones! (a) Afarg<sup>1</sup> showed from this passage that he whose hands are not washed should not reverence the sun, and should not engage in silent prayer (*vdg*).

26. (85) Zaratûstht inquired of Aûharmazd thus: Thou art omniscient, O Aûharmazd! (86) Shall I raise the righteous man? shall I raise the righteous woman? shall I raise the wicked and the idolaters, the men who are polluters?<sup>2</sup> (87) The giving up<sup>3</sup> removes away the earth created by Aûharmazd; the giving up removes away the flowing water, the grown corn, and the other wealth. (88) And Aûharmazd said to him thus: Thou mayst raise (them), O righteous Zaratûstht!

27. (89) Creator of the material world, righteous one!<sup>4</sup> Where are those events<sup>5</sup> in lodgment? where do those events proceed? [that is, where is the place of their coming and going?] wherewith are those events in connection? where do those events come back to the same place for a man whom they give up to his own soul in the material life of mankind?<sup>6</sup>

28. (90) And Aûharmazd said to him thus: After the passing away of men, after the proceeding forth of men, [that is, when their proceedings in the world are completed], after the tearing away of the life from the former body by the demons, the wicked ones astute in evil, [that is, of everyone they most tear away that from which unseparated (*î abarâ*) he does not die]; (91) on the complete up-lifting of the third night, when the dawn glows, the beaming, (92) on the mountain of the

<sup>1</sup> The name of one of the old commentators.

<sup>2</sup> The reading of the old MSS. is certainly *gushno-zahishnân*, a misinterpretation of the Av. *merczujîtm*.

<sup>3</sup> Taking *barâ yehabântano* (which the old MSS. append to both clauses of the sentence) as the nominative. It might be translated "result," but the passage seems to refer to the

resurrection, or to the soul's entrance into its separate spiritual life, as detailed in the following verses.

<sup>4</sup> This opening sentence is abbreviated in the old MSS.

<sup>5</sup> The traditional meaning of *dâsar* is "destiny."

<sup>6</sup> As the meaning is not very clear it is safest to give the literal translation.

glory of righteousness where it<sup>1</sup> arouses Mitrô the well-armed, (93) and the sun rises up there in (its) ascent.

29. (94) The demon Vizarsh by name, O Spîtâman Zaratûst! carries off the soul bound, the wicked (and) the idolaters, the men who are polluters. (a) That is, with a halter (band) which falls upon the neck of every one when he dies; when righteous it falls off from his neck (*ash min chararman*), when wicked they will drag him with that same halter to hell. (95) He comes to the time-worn path, whoever is wicked (and) whoever is righteous. [(a) Every one will come to that place to behold Aûhar-mazd (and) Ahriman; he who is righteous to offer prayer, (but) he who is wicked is unable to offer prayer and becomes repentant, and by his repentance they restore the dead again]. (96) (To) the Chinvað bridge created by Aûhar-mazd, where they clear away (*barî zadend*) the worldly portion of the consciousness (and) soul, (97) which was given to them in the material world.

30. (98) She who is graceful in appearance, well-formed, [that is, it is not necessary to do anything to her],<sup>2</sup> strong, [that is, powerful],<sup>3</sup> well-developed, [that is, she has grown in excellence], comes (99) with a dog, [that is, protection is with her], with discrimination, [that is, it is evident who is who and which is which], with replies,<sup>4</sup> [that is, with goodness and crime],<sup>5</sup> willing, [that is, as a man requires], (and) provided with skill. (100)<sup>6</sup> . . . She supports the soul of the righteous across Alborz. (101) They pass across by the Chinvað bridge whose two extremities (*z-varîh*) are their own heavenly angels; (a) one stands at Chakâd-i Dâitih,<sup>7</sup> and one at Alborz.

<sup>1</sup> Probably the dawn.

<sup>2</sup> Literally: "it is not necessary to perform an operation upon her."

<sup>3</sup> Assuming that *kik atsh tuban*, the reading of the old MSS. in London, stands for *takik atsh tuban*.

<sup>4</sup> The oldest reading is *pasulho-hômand*, but Dastur Hoshangji suggests reading *pusân-hômand*, "having sons."

<sup>5</sup> Probably meaning that she has the replies both of the good and the bad. The oldest reading is *vasth va lajal*, and *vasth* is very like *tâth*;

Dastur Hoshangji suggests reading *vâh bâchak*, "many children."

<sup>6</sup> The old MSS. omit the Pahlavi translation of the first clause of this sentence in the Avesta: "She dismisses the sinful soul of the wicked into the glooms" (see p. 255). This is, no doubt, a blunder, as there is no reason to suppose that this clause is an Avesta quotation introduced by the Pahlavi translator.

<sup>7</sup> The Bundahish (p. 22, W.) states that the mountain "Chakâd-i Dâitih is that of the middle of the world,



31. (102) Vohuman shall rise up from a throne made of gold, (a) where he transacts the affairs of the dominion of the eternal ones.<sup>1</sup> (103) Vohuman exclaims thus: How hast thou come up here? O righteous one! tasting immortality (*anôsh-vashtamân*), (104) from that perishable world which is afflicted, unto this imperishable world which is unafflicted?

32. (105) Contented the soul of the righteous goes on from Vohuman (106) up to Aûharmazd and up to the Ameshaspends and up to the throne made of gold, (107) up to Garôdmân, the abode of Aûharmazd, the abode of the Ameshaspends, the abode of those others who are also alike (*hamêch*) righteous ones.

33. (108) Owing to the purified state of that righteous (one), [owing to the protection<sup>2</sup> of purity in the soul], after passing away, the wicked demons, astute in evil, are frightened away by its scent, (109) as a sheep molested by wolves when it is frightened off by the scent of a wolf.

34. (110) The righteous men come together<sup>3</sup> every one; (a) some say Hushêdar, Hushêdar-mâh, and Sôshyâns; (111) and Nêryôsang brings them together. (112) The messenger<sup>4</sup> of Aûharmazd call Nêryôsang; (113) thou shouldst thyself, O Zarâtûst! call upon these creatures of Aûharmazd, [that is, do not surrender (it) from (thy) hand].<sup>5</sup>

35. (114) Zarâtûst considered my words, &c. (as in (50) above); (115) (and said): I call upon Aûharmazd the righteous, the wise.<sup>6</sup> (116) I call upon the earth created by Aûharmazd, the water created by Aûharmazd, and the rightful vegetation. (117) I call upon the sea which is made wide.<sup>7</sup> (118) I call upon the sky, the handsome-formed, [that is, it is formed well-vaulted].<sup>8</sup> (119) I call upon the endless light, the self-sustained, the height of a hundred men, on which the Chinvað bridge stands, and they take account of the soul at that place."

<sup>1</sup> Reading *avîdamânkarâno*, "those acting without time," but this is liable to the objection that *avî* ought to be otherwise written.

<sup>2</sup> The word *pânakîh* seems to have been written by mistake in the old MS. in London, and to have been corrected by a marginal gloss into *pâkîh*; later copyists give both words in the text, as here translated.

<sup>3</sup> The old MSS. are here, for once, more corrupt than the modern ones.

<sup>4</sup> Traditionally, "the friend."

<sup>5</sup> This is a repetition of (49), and the subject now returns to the point it left when interrupted by the inquiries in (58).

<sup>6</sup> This is a misinterpretation of the Avesta, see p. 256.

<sup>7</sup> A free translation of Vourukasha, which is always Farâkhû-karð in Pahlavi.

<sup>8</sup> So in the old MSS., but "vaulted together" in later ones.

[that is, its self-sustainment is this, that they<sup>1</sup> make every one its own for itself].

36. (120) I call upon the better world of the righteous, of all-glorious light. (121) I call upon Garôdmân, the abode of Aûharmazd, and the abode of the Ameshaspendis, and the abode of those other righteous ones. (122) I call upon the constantly advantageous place,<sup>2</sup> the self-sustained, [its constant advantageousness is this, that when it once became (so) all of it became thereby ever-advantageous]; the Chinvað bridge, created by Aûharmazd, I also call.

37. (123) I call upon good-fortune the wishful-eyed, the favouring, the spirit of favour (*hû-chashmîh*). (124) I call upon the valiant guardian-angels of the righteous, who benefit all creatures. (125) I call upon the victorious angel Verehrân (Behrâm), created by Aûharmazd, who bears the standard of the glory created by Aûharmazd. (126) I call upon the star Tishtar, the brilliant, the glorious; at the time when (it is) in the form of a bull with golden horns I call it most.

38. (127) I call upon the propitious Gâthas, ruling the chiefs (of the creation, and) righteous; [their rulership of the chiefs is this, that it is proper to pray to any of the others through them]. (128) I call upon the Ahunavaiti Gâtha; I call upon the Ushtavaiti Gâtha; I call upon the Spentâ-mainyû Gâtha; I call upon the Vohu-khshathra Gâtha; I call upon the Vahish-tôishti Gâtha.

39. (129) I call upon the region (*kêshvar*) of Arezahi and of Savahi; I call upon the region of Fradadafshu (and of) Vîdadafshu; I call upon the region of Vouru-bareshti and of Vouru-jareshti; I call upon the region of Qaniratha the splendid; (a) this they assert as they are stationed (*âhist*) in this (one). (130) I call upon Hêt-hômand<sup>3</sup> the illustrious, the glorious. (131) I call upon the good Ashishang.<sup>4</sup> I call upon the most rightfai (*rajistak*), the learned, the good. (132) I call upon the

<sup>1</sup> The fixed stars, which produce their own light.

<sup>2</sup> This *Hamîshak-sûdâk gâs* appears to be the place of the *Hamîstakân* of the later books, the intermediate place, between heaven and hell, reserved for those souls whose good

works exactly counterbalance their sins, and where they remain in a stationary state till the final resurrection.

<sup>3</sup> See Vend. i. (50), p. 361.

<sup>4</sup> See p. 215.

glory of the Iranian countries. I call upon the glory of Jamshêd the rich in flocks.

40. (133) When Srosh is satisfied with the three nights' worship, and (has) recognised, [that is, completed (its) consideration], and accepted (it), Srosh the righteous! the handsome, triumphant Srosh, the righteous! (134) consecrated water is to be carried forth to the fire; thou shouldst carry forth hard firewood to the fire, (and) thou shouldst carry forth sweet-scented incense to the fire. (135) The fire Vâzisht is to be propitiated, which smites the demon Spenjagar. (136) Cooked food is to be carried forth, full of dried sugar-plums.<sup>2</sup>

41. (137) Thou shouldst propitiate Srosh the righteous; (138) Srosh the righteous who destroys the demons, who are stupid, drunk, and causelessly drunk, [that is, drunk without wine]. (139) He hurls them down to the Drûj of Askân,<sup>3</sup> the wicked (and) the idolaters, the men who are polluters, back to Vîzarsh the demon.<sup>4</sup>

44. (140) (The evil spirit exclaimed) thus: Why do we assemble in an assembly, O wicked demons astute in evil! on the summit of Arezûr?<sup>5</sup> [that is, when we go back what report (*srôbbâk*) do we carry back?]

45. (141) They rushed and they shouted the cries of demons, they became worse about the matter, the demons, the wicked ones astute in evil.<sup>6</sup> . . . (142) (For) this we assemble in an assembly on the summit of Arezûr.

<sup>1</sup> Meaning the three nights after a death, during which ceremonies in honour of Srosh are to be performed. After the third day and night ceremonies commence in honour of the Arđâi Fravard or righteous guardian angels. The word meaning "the three nights" is traditionally pronounced *sedôsh* or *sadîs* (see Mainyô-i-khard xxi. 10; lxiii. 7), and is sometimes confounded with Srosh; but it seems to be nothing but *satâh*, "a triplet," (compare Pers. *satâ*).

<sup>2</sup> The oldest reading looks like *barâ khashâd shakarpâk*, but should probably be read *barâ khushkîd shakar-rêjâk*.

<sup>3</sup> The oldest reading is *drûj-i askâno*, but the meaning is uncertain. It seems to be merely a transcript of the Avesta *drujaskanâm*.

<sup>4</sup> The word *daêvô* (which although in Avesta letters seems to belong to the Pahlavi text) is omitted by Spiegel. A long passage (see pp. 336, 337) is here omitted in the old MSS. with the Pahlavi translation. This omission has evidently been caused by the loss of a folio in some original MS., whence they have all descended.

<sup>5</sup> See p. 337, note 9.

<sup>6</sup> Two clauses of this sentence (see p. 337) are omitted in the old Pahlavi translation.

46. (143) Because the righteous Zaratûst is born in the dwelling of Pôrôshasp. (144) Where (can) we procure his death? for he is the smiter of the demons, and he is the adversary of the demons. (145) He restrains the destroyer from destroying, [that is, he takes away his oppressiveness], he puts down idolatry, [that is, he makes (it) powerless]. (146) He proclaims avoidance of the corruption (*warôk*) produced by the demons; the falsehoods of *Môkôsh* (the liar) he also makes powerless.

47. (147) The demons shouted, the demons fled, the wicked ones astute in evil, to the bottom of the world of darkness which is the grievous<sup>1</sup> hell, and lock to constant smoke.

### 9 — *Fallari Ferîdat XX.*

1. (1) Zaratûst inquired of Aûharmaid, &c. (as in Vend. xviii. (21), p. 367, to) righteous one! Who was the first of the men who are careful ones,<sup>2</sup> [who know well how to take care of the body, such as Spendyâd];<sup>3</sup> some say that a sword<sup>4</sup> made no effect upon (him)]. (2) (who are) accomplished ones, [sages, such as Kâl-Ush]. (3) (who are) willing ones, [such as Jamshêd]. (4) (who are) fortunate ones, [and powerful ones, such as Pât-rôsh].<sup>5</sup> (5) (who are) brilliant ones, [and skilful ones, such as Zaratûst]. (6) (who are) valiant ones, [such as Keresâspa]. (7) (who are) those of the early law (*yâshdîdîd*), [such as Hôshang; this early law was this, that he first set going the law of sovereignty]. (8) (and) by whom disease was kept<sup>6</sup> to disease, and death was kept to death by him, [that is, they could not escape from his control (*land*)]; (9) he kept (back) the drawn dagger,<sup>7</sup> [that is, it was stopped by him on the way], (10) and the scorching of fire was kept by him away from the bodies of men?

<sup>1</sup> Reading *strong*; compare Pers. *drang*. The Dasturs prefer reading *afêrj*, which they translate "stinking."

<sup>2</sup> Said to mean those rendered secure or invulnerable by means of spells.

<sup>3</sup> The Pahlavi form of Isfendyâr, a son of Vishtâsp, who conquered Arjasp.

<sup>4</sup> Or a battle axe, according as we compare *tish* with Pers. *tish*, or *tishah*.

<sup>5</sup> Traditionally identified with Kâl-Khôrô, but this seems only a guess. It is more probable that Pât-khôrô is meant, who is said to have been a brother of Vishtâsp in the Pahlavi Shâhnâmah.

<sup>6</sup> Reading *dîsh* in all the phrases (as suggested by Dastur Hoshangji) instead of the *ash dîd* of the MSS.; the Pahlavi letters being the same in both cases.

<sup>7</sup> This is merely a guess.

2. (11) And Aûharmazd said to him thus: Srît<sup>1</sup> was the first, O Spîtāmân Zaratûsht! of the men who are careful ones, &c. (as in (1-10) above). (a) That is, Srît of the Sâmâns, not Srît of the Sêrjâns,<sup>2</sup> (at) the place where he had come he was able to act. (b) Some say that he was Yim, and his Srîtship was this, that he was the third ruler.<sup>3</sup>

3. (12) He begged (and) obtained a weapon (*vîshchîhar*) from Shahrivar, [(a) some say that it was obtained through Shahrivar, so that its top (and) bottom might be bound with gold],<sup>4</sup> (13) for withstanding disease, for withstanding death, for withstanding pain, for withstanding fever, (14)<sup>5</sup> . . . for withstanding *aghîsh*<sup>6</sup> the putrid, the disfigurer, the malignant eye which the evil spirit formed in the bodies of men; [every one is good as to his own (and) evil as to others].

4. (15) Then I who am Aûharmazd brought forth healing plants; (16) many and many hundreds, and many and many thousands, and many and many myriads; (17) and therewith one Gôkerenô, the Homa which is white.<sup>7</sup>

5. (18) The inviter to work of every kind, the commander (and) Dastur of every kind, the possessor of every kind of blessing, [that is, it provides healthiness of life], for the bodies of men.<sup>8</sup>

7. (19) Disease! I say unto thee: Flee away! Pain! I say

<sup>1</sup> The Avesta Thrita, see pp. 178, 277.

<sup>2</sup> So spelt in the old MS. in London; later MSS. alter it into Sêrjân. The nearest Avesta equivalent appears to be the *sarejâ* of Yas. xxix. 3; but perhaps the allusion is to *Thritô aêvô-saredhô* in Yasht xiii. 125, as *Sêrjân* can also be read *êsarjân*, and the Pahlavi *ch=j* is a letter of practically the same form as the Av. *dh*.

<sup>3</sup> This is an attempt to connect the name Thrita with Av. *thritya*, "third," As Hôshâng has already been mentioned as the first sovereign (see (7) above) Yima would be, of course, the third.

<sup>4</sup> Because Shahrivar is the arch-

angel who has special charge of all metals.

<sup>5</sup> The names of eight diseases are here left untranslated by the Pahlavi version.

<sup>6</sup> The name of this disease or evil is written, in Avesta characters, *aghâish* here and in (24), and *âghish* in (20), in the old MS. in London.

<sup>7</sup> This is the tree of life which is said to grow in the sea Vouru-kasha, where it is carefully preserved from the evil spirit, in order that it may furnish immortality at the end of the world. See Bundahish (p. 42, W.).

<sup>8</sup> Verse 6, which is a repetition of (13) and (14), is not translated in the Pahlavi version.



of the Yasna or Ijashne; but he probably relied upon Anquetil's description of the commoner ceremonies being a sufficient memorandum, as he had found his statements quite correct on such matters (see p. 25).

The editor's revision of these notes has been confined to such further explanation as seemed necessary for making the rough memoranda intelligible to the reader. If any Parsi priest should notice errors in these notes, he will confer a favour by pointing them out in a letter to the editor through the publishers.

### 1.—*The Ceremony preparatory to Ijashne.*

This preparatory ceremony is called *pargannah* or *paragnah*, and commences with the arrangement of the various ceremonial vessels and materials in the *arvîs-gâh* or ceremonial area. This arrangement is shown upon p. 395.

The ceremonial vessels and apparatus are made of metal, generally brass or copper, but more valuable metals can be used. They consist of several round-bottomed cups (about the size of tea-cups) and saucer-like dishes, besides other vessels of a more special character.

The fire burns on a bed of ashes in a vase-like vessel placed on a stone near the southern end of the *Arvîs-gâh* where the Rathwi (Râspî) or assistant priest is stationed, facing the Zota or chief officiating priest, who sits cross-legged on a low stone platform near the northern end of the *Arvîs-gâh*, but facing the fire. Both priests wear close-fitting trousers instead of the usual loose pyjamas, so as to avoid touching any of the apparatus with their clothes; they also wear the *penôm* or mouth-veil (see p. 243, note 1).

Some spare *aêsma* or firewood (in the form of chips of sandal-wood) and *bôî* or incense (benzoin) are laid alongside the fire to the Râspî's left; and small fire tongs and an incense ladle are similarly laid to his right.

The Zota has a supply of water in a large metal water-vessel to his right, which also contains the pestle and strainer for the Homa; and before him the remaining apparatus is arranged on a low stone platform called the *takht-i âlât*. Besides the cups and saucers mentioned above, the following apparatus (p. 396) stands on this platform.

## ARRANGEMENT OF THE ARVIS-GAH.

SOUTH.

*Adapt's station.*

Tongs,

Incense  
ladle.Fire in a vase  
on a stone.Spare firewood  
and incense.

EAST.

WEST.

Spare  
Homa-juice  
in cup with  
saucer cover.Dardn  
and butter  
saucer.Harsom  
knife.Homa  
mortar.Homa and  
pomegranate  
twig saucer.Homa  
juice cup.Varas cup  
with cover.Large  
water  
vesselcontaining  
strainer  
and pestle.Harsom  
laid on  
its standsMilk  
saucer

Zor cup.

Zor cup.

*Zuta's seat.*

NORTH.



The *barsom-dân* or stand for the Barsom, consisting of two separate stands with upright stems and crescent-shaped tops, hence called *mâh-râ*, "moon-faced." The Barsom, when arranged, is laid resting on the two crescents. The *kârd-i barsom-chîn*, or knife for cutting the Barsom, &c., is also laid on the *takht*.

The *hâvanîm* or Homa mortar is generally shaped like a wine-glass, with foot and stem, but much larger; and the pestle or *dastah*, chisel-shaped at one end, is kept till wanted on one side in the large water-vessel. The Homa strainer or *tashta bâ-sûrâkh* is one of the saucers with nine small holes, arranged diamond-fashion about half an inch apart, in its bottom; this also lies on one side in the water-vessel.

The *darûn* (*draona*) or ceremonial wafer-bread is a small, tough, flexible pancake (about the size of the palm of the hand), made of wheaten flour and water, with a little melted butter (*ghê*), and fried. A *frasast* is a similar pancake marked on one side, before frying, with nine superficial cuts (in three rows of three each) made with the finger-nail while repeating the words *humat hâkht huvarsh* thrice, one word to each of the nine cuts. Any *Darûn* or *Frasast* that is torn must not be used in any ceremony. A small piece of butter, called *gâush-hudhâo*, generally accompanies the *Darûn*. Other ceremonial apparatus is sufficiently explained in the following notes.

The *aiwyâonhanem* is the girdle or tie with which the Barsom is to be tied together. It is prepared from a leaflet of the date-palm, which is cut from the tree by the priest after he has poured consecrated water over his hand, the knife, and the leaflet.<sup>1</sup> When brought to the *Arvîs-gâh* in the water-goblet the leaflet is split longitudinally into thread-like ribbons. Six of these leafy threads are then laid together, three one way and three the other,<sup>2</sup> and are all tied together in a knot at one end. One triplet is then twisted tightly together with a right-handed twist, and the other triplet with a left-handed twist, so that when laid together the two triplets twist together into a single string, by partially untwisting, and they are then secured together by a

<sup>1</sup> A twig is cut in the same manner from a pomegranate bush to form the *urvarâm*. And the Barsom twigs were also similarly cut in former times, before metal wires were used.

<sup>2</sup> That is, the ends belonging to the base of the leaflet are at one end of one triplet, and at the other end of the other triplet.



two *mâh-rû* which form the Barsom-dân ; the first of these *tâi* is called the *jîvâm*, the other the *frâgâm*. At first the Frâgâm is laid at one end of the bundle of *tâi* forming the Barsom, so that it projects beyond the rest, as the priest takes the bundle in his left hand and the Jîvâm in his right ; the Aiwyâonhem being laid upon the two *mâh-rû*. The priest then recites *ashem vohu* thrice, *fravarânê* (Yas. iii. 24, to) *frasastayaêcha*, *khshathrahê*, &c. (Sîroz. i. 4),<sup>1</sup> *khshnaothra yasnâicha vahmâicha khshnaothrâicha frasastayaêcha*, *y. a. v.*<sup>2</sup> (Yas. iii. 25, omitting W.'s second line, to) *mraotû*, *ashem a. v.*,<sup>3</sup> *y. a. v.* twice, *yasnemcha* (Yt. i. 23, to) *âfrînâmi*, *khshathrahê*, &c. (Sîroz. i. 4), *a. v.* thrice, and *fravarânê* (Yas. iii. 24, to) *frasastayaêcha*. Then while reciting the words *Ahurahê mazdâo raêvatô garenanhatô* the priest proceeds to tie the Barsom together with the Aiwyâonhanem in the following manner :—The Jîvâm being held in his right hand, and the Frâgâm projecting from the Barsom held in his left hand, he prepares to pass the Aiwyâonhanem thrice round the middle of the Barsom and to tie it with knots, in the same way as the *kustî* or sacred thread-girdle is secured round the waist of a Parsi man or woman.<sup>4</sup> But, first, the above formulas, from *khshnaothra* to *mraotû*, must be again recited, and then *ashem a. v.* thrice.<sup>5</sup> Each time the words *ashem ashem vohu* are uttered the Barsom must be dipped in water and again taken out. This water, which is not Zor, and will be used in the Homa ceremony, is called *apem haomyâm*. The Barsom is now tied together with two double knots in the Aiwyâonhem, one above and the other below, while reciting *y. a. v.* twice ; and the two

<sup>1</sup> Formerly, before wires were used, only the words *Ahurahê mazdâo raêvatô garenanhatô* were used.

<sup>2</sup> Henceforth *yathâ ahû vairiyô* will be contracted into *y. a. v.*, and *ashem vohu* into *a. v.* In all cases the whole formula is to be understood, when it is not otherwise stated.

<sup>3</sup> Wherever *ashem a. v.* is used it indicates that the first word (*ashem*) of the formula is spoken twice.

<sup>4</sup> This is done as follows :—The middle of the string, being taken in the hands, is applied to the waist (outside the *sadarah* or muslin shirt) in front,

and the ends passed round the waist by the hands meeting behind, changing ends there, and bringing them round again to the front, so that the string has then twice encircled the waist. The long hanging ends are then tied loosely together in front, first with a right-handed knot and then with a left-handed knot ; and the long loose ends are finally passed backwards, the third time round the waist, and tied again behind with a similar double knot.

<sup>5</sup> Formerly, four times.

projecting ends are cut to an equal length with the knife, each time reciting *y. a. v.*, and a single knot is tied in each end; after these two *y. a. v.* must follow *yasnemcha*, &c. (as before). The priest then says *Ahurahe mazdao ratrato* aloud, and lays the properly-arranged Barsom on the two Mâh-rû while muttering the same words as a Bâj. After the Barsom is thus laid on the Barsom-dân he takes out the Frâgâm, and lays it upon the projecting feet of the two Mâh-rû.

The Homa twigs must next be purified. These twigs are brought from Iran by traders, and are, therefore, considered impure until they have been purified, laid aside for a year, and again purified. The purification is accomplished by water and formulas. The priest takes the Homa twig (one is sufficient) in his right hand, holding a copper goblet of water in his left, from which he pours water, at intervals, over the twig as he thrice recites *lhshnaothra Ahurahe mazdao*, &c., and *a. v.* He then takes the Jivâm in his left hand and recites *a. v.* thrice, *fravarânê* (Yas. iii. 24, to) *frasastayaêcha*, *haomahê asharazaphô* (Yas. x. 1, but only these two words), *lhshnaothra*, &c. (as in p. 398, lines 8-10 above, to) *mraotâ*, and *ashem a. v.* thrice, each time dipping the Jivâm and Homa, which he holds one in each hand, into the water. Then follow *y. a. v.* twice, *yasnemcha* (Yt. i. 23, to) *âfrîndmi*, and *haomahê asharazaphô*; these last two words must be first spoken aloud, and then repeated in a low voice as a Bâj. The Homa twig is now laid in its place, in a metal saucer on the *takht*.

The priest takes three small pieces of the Homa and one of the Urvarâm (the *hadhânaêpatâm* or pomegranate twig), and lays them on the Hâvanîm or Homa mortar which is placed, upside down, upon the *takht*. When the Varasa is to be laid in its place, in a cup on the *takht*, after being consecrated, it must be held below between the fingers.

The Homa juice is now to be prepared. The priest takes the Varasa and Jivâm<sup>1</sup> in his hands, and recites *a. v.* thrice, *fravarânê* (to) *frasastayaêcha*, and *Zarathushtrahê Spitâmahê* (to) *mraotâ*. He then dips the Varasa into a cup full of water, utters the word *ashem* twice (once aloud and once in a low voice as a Bâj), and then lays the Varasa in its proper place.

<sup>1</sup> Some call this the *Zor tâi*.

The priest then recites Yas. xxiv. 1-9 as far as the words *mananhô shkyañti*, but he must omit the clause containing the words *gãm jîvyãm* (in vers. 1 and 6), because the milk is not yet in its place on the *takht*. He must then recite *yâoscha uiti* (Yas. iv. 4-8, to) *râmanô qâstrahê*, and next invoke the angels of the day and the month in which the ceremony is being celebrated; for instance, if the ceremony be performed on the day of Spendarmad in the month of Ardibahisht, he must recite *speñtayáo vanhuyáo ârmatôish y. v. kh. f. âad dîsh âvaêdhayamahi*, and then *ashahê vahishtahê sraêstahê y. v. kh. f. âad dîsh âvaêdhayamahi*. Then follow *tava âthrô* (Yas. iv. 17-22, to) *âad dîsh âvaêdhayamahi*, *Zarathushtrahê* (Yas. iv. 23, to) *âad d. â.*, *ashaonãm* (Yas. iv. 24, to) *âad d. â.*, *vîspaêibyô vanhudhabyô* (Yas. iv. 25, to) *vahishtâd*, and Yas. xxv. 1-3 (omitting the clause containing the words *gãm jîvyãm* in ver. 1, as before). While reciting the words *ameshâ speñtâ* (Yas. xxv. 1), the priest knocks the Hâvanîm thrice upon the *takht*; at the words *imem haomem ashaya uzdâtem yazamaidê* he puts the small pieces of the Homa twig into the Hâvanîm, and at the words *imâmchâ urvarâm hadhânaêpatâm* he puts in the small piece of the Urvarâm (the *dirakht-i andr* or pomegranate twig). He pours a little of the consecrated water from the upper Zor cup into the Hâvanîm while uttering the words *aiwyô vanuhîbyô imâo zaôthrô* (&c., to) *yaz.*; and also more water (*apem haomyãm*) from the large vessel to his right (which contains the pestle and strainer) while uttering the words *aiwyô vanuhîbyô apemcha haomyãm yaz.* After Yas. xxv. 3, there follows *Zarathushtrahê* (Yas. xxvi. 5, to) *yaz.*, on the recitation of which the priest bows to the Varasa. He then takes the strainer out of the water in the large vessel to his right, and places it upon a cup (the Homa-juice cup) before him while reciting *iristanãm urvânô* (Yas. xxvi. 11, to) *fravashayô*, followed by *yênhê hâtâm* (&c., to) *tâoshâ yaz.*<sup>1</sup> Then, while reciting *athâ ratush ashâdchêd hachâ frâ ashava vîdhvô mraotâ*, he takes the pestle out of the water, holding it so as to touch, with the lower part of its side, the north-eastern part of the rim of the large water-vessel, and

<sup>1</sup> When Nîrang-dîn (*gômêz*) or Varasa is to be prepared (each of which requires a formal Ijashne with Homa), a small piece of the sandal-wood and

incense lying near the fire is now thrown into it. This is not done, however, in the ordinary Ijashne.

passes it all round in contact with the rim (N. W. S. E.) to the same point again. With the pestle in his hand he recites *âtađ* (Yas. xxvii. 1, to) *daršyāi ahūmcha* (he knocks the lower end of the pestle on the *takht*) *ratūmcha* (he knocks its upper end on the *takht*) *yim Ahurem mazdām* (he bows to the fire). Continuing the recitation of Yas. xxvii. 1, the Devas are beaten by striking sonorous blows with the pestle on the outside of the mortar in the following manner:—With a blow on the eastern side he recites *snathāi Anrahê mainyēush drvatō*, with a blow on the southern side he recites *snathāi Aēshmahê khrvī-draosh*, with a blow on the western side he recites *snathāi Māzainyanām daēvanām*, with a blow on the northern side he recites *snathāi vīspanām daēvanām*, with three more blows on the northern side he recites *daēvanām varenyanāmcha drvatām*. The priest then recites in a low voice, as a Bāj, the Pāzand formula *shikasta Ganā-mainyō*, &c.,<sup>1</sup> and *fradathāi ahurahê* (Yas. xxvii. 2, to) *ashaonām* aloud, and then begins to pound the Homa and Urvarām in the mortar while reciting *y. a. v.* four times; during the first three he pounds with the pestle on the bottom of the mortar, but during the fourth he strikes it against the sides, so as to produce a ringing sound. He continues the same practice during four recitations of *mazdā ađ mōi* (Yas. xxxiv. 15, to) *ahūm*, and four recitations of *ā Airyēmā ishyō* (Yas. liv. 1, to) *mazdāo*, pounding on the bottom during the first three, and against the sides, with a ringing sound, during the fourth. He next takes the upper Zor cup in his hand, recites *a. v.* thrice, and pours a little Zor into the mortar each time he utters the word *ashem*. Then, he recites *haoma pairi-hareshyañtē* (Yas. xxvii. 6, 7, to) *vachām* in eleven portions; during the recital of each portion he passes the pestle once round (N. W. S. E.) in contact with the inside of the mortar rim. He then takes the fragments of Homa and Urvarām out of the mortar, and, holding them between his fingers and thumb, he touches with them the Barsom at the word *athā* (Yas. xxvii. 7), the saucer for the milk at the words *zī nē*, the Homa cup at the word *humāyō*, the Arvīs-gāh at the word *tara*, and throws them back into the mortar at the word *añhen*. He next takes the upper Zor cup in

<sup>1</sup> Some Mobads repeat the formulas for beating Angrō-mainyush and the Devas without striking blows upon the mortar; but they strike them while reciting the formula *fradathāi*, &c. (Yas. xxvii. 2).

his left hand, and continues to pound the Homa with his right hand, while reciting four *y. a. v.* in the following manner:—During the first *y. a. v.* at the word *athā* he pours a little Zor into the mortar with his left hand, and continues to pound with his right; at the word *yim* he passes the pestle once round (as before) in contact with the inside of the mortar rim; and at the last word, *vāstārem*, he pours the whole contents of the mortar (Homa, Urvarām, and water) into the strainer, whence all the liquid portion of the contents runs through into the Homa-juice cup below it (see p. 400, line 30). The solid portion remaining in the strainer is then thrown back into the mortar, and the pounding is resumed while the second *y. a. v.* is recited to the word *ashād*, when more Zor is poured into the mortar and the after proceedings are similar to those connected with the first *y. a. v.* A similar routine is adopted in connection with the third and fourth *y. a. v.*, the Zor being poured into the mortar at the word *hachā* in the third, and at the word *dazdā* in the fourth. By means of these four successive dilutions, poundings, and strainings, all the properties of the Homa juice are supposed to be extracted. The solid remains of the twigs, out of which the liquid has been well squeezed by the fingers in the strainer, are laid aside to dry thoroughly,<sup>1</sup> and the pestle is washed and returned to its place.

The priest then takes the strainer off the Homa-juice cup while reciting *yē sevishṭō* (Yas. xxxiii. 11, to) *paītī* thrice, and at the final repetition the last words, *addāi kahyāichīd paītī*, must be recited thrice. The strainer is now washed and laid upon the mortar; the Varasa is put into the strainer so that the knots in the hairs are upwards, and the priest recites *us mōi uzāreshvā* (Yas. xxxiii. 12–14, to) *khshathremchā*, followed by *a. v.* twice, once aloud and once in a low voice as a Bāj. He then pours all the Zor which remains in the upper Zor cup into the strainer, through which it runs into the mortar; and the upper Zor cup is then placed near the lower one, instead of over it as heretofore. He next takes the strainer, containing the Varasa, in his right hand, and the Homa-juice cup in his left, and proceeds to recite *humata hūkhṭa hvarshṭa* in a low voice, as a Bāj. When

<sup>1</sup> When thoroughly dry, they are put into the fire at the time of Atash Nyāyish.

he mutters the word *humata* he pours a few drops of the Homa juice through the strainer on to the Arvis-gâh ; when he mutters the word *hâkhta* he pours a few drops, in a similar manner, into the upper Zor cup, which has just been emptied ; when he mutters the word *hvarshata* he pours a few drops, in a similar manner, into the mortar ; and he does this thrice. The Homa-juice cup is now put in its proper place, the strainer containing the Varasa is placed upon it, all the liquid in the mortar is poured into the strainer, through which it flows into the Homa-juice cup, and the mortar is put into its proper place. The *gâush-jîvya* or milk-saucer is also put into its proper place near the two Mâh-rû. The priest then takes the Varasa in his left hand and recites *y. a. v.* twice, *yasnemcha* (Yt. i. 23, to) *âfrî-nâmi*, and *Zarathushtrahê Spitâmahê ashaonô fravashêê* twice, once aloud and once in a low voice. He then dips the Varasa into the Zor, and puts it into its proper place. The strainer is also put back into the large water-vessel, and the Jîvâm is laid upon the milk saucer.<sup>1</sup> The priest must now leave the *Arvis-gâh* and go outside, reciting *a. v.* once, *ahmâi raêshcha* (Yt. i. 33), *hazanrem, jasa mê*, and *kerfe mozda* (Pâz.). He must then perform the Kustî ceremony, and the preparatory ceremonial is complete.

## 2.—The Ijashne Ceremony.

After the Paragnah is completed, the Zota and Râspî go to the *takht* on which all the necessary things (Homa juice, &c.) have been placed, and each of them repeats *a. v.* once ; that is, they take the Bâj inwardly in this manner. They then recite *y. a. v.* several times, the number depending upon the nature of the Ijashne. If it be celebrated for Rapithwin, twelve are necessary ; if for Hormazd, ten ; if for the Frohars, eight ; if for Srosh, five ; and if for all the Yazads, seven.

The Zota then takes the consecrated water in his hand, and goes to the stone on which the fire-vase stands, where he recites *nemase tê âtarsh* (Atash Nyâyish 4, to) *yazata, a. v.*, and washes the stone, walking round it ; he then washes his hands (by pouring the water over them) and returns to his place.

He then mutters *humata hâkhta hvarshata* in a low voice, as a Bâj, and announces for whom the Ijashne is being celebrated by

<sup>1</sup> If any incense happens to be at hand, it may now be thrown into the fire.



reciting *iñ kshnûman* (of so-and-so) *bē rasād* (&c., to) *patit hom*. Then follow *frastuyê* (Yas. xi. 17, 18), *a. v.* thrice, and *fravarânê*, &c.; then the *kshnûman* (according to the Sîrozah) of each of the angels in whose honour the Ijashne is being celebrated; then *y. a. v.* (&c., as in Yas. iii. 25, omitting W.'s second line); and then *a. v.* thrice, and *y. a. v.* four times; the last time the final words, *dadađ vâstârem*, must be uttered thrice.

The Zota now takes the Barsom in his hand, and both priests begin to recite *nivaêdhayêmi* (Yas. i. 1, 2, to) *ameshanâm speñtanâm*. The Zota then continues to recite alone Yas. i. 3-23.

Continuing to recite Yas. ii., at the words *zaothra âyêsê*, &c. (ver. 1), the Zota takes the Barsom in both hands and holds it upon the two Mâh-rû; at the words *ahmya zaothrê*, &c. (ver. 2), he lays his hand upon the Mâh-rû, and continues to recite as far as Yas. vii. 25 without further action; but while reciting *y. a. v.* twice (in ver. 25) a little sandal-wood and incense are thrown into the fire by the Râspî.

The Zota continues to recite as far as Yas. viii. 1, and at the word *paiti-jamyâđ* more sandal-wood and incense are thrown on the fire by the Râspî, who then advances towards the Zota and says *garata narô* (Yas. viii. 2, to) *frêreticha*. The Zota then continues reciting *amesha speñta* (Yas. viii. 3, 4, to) *jasaiti*, and *a. v.* thrice. He then takes a very small piece of the Darûn and eats it, afterwards washing his mouth with water.

The Zota then recites Yas. viii. 5-7, and both priests continue the recitation of Yas. viii. 8-ix. 1, as far as the word *Zarathush-trem*. The Zota then recites the Homa Yasht to the words *vish apām* (Yas. x. 1), when he pours water over the Barsom, and continues reciting to Yas. x. 20.

Yas. x. 21-xi. 8 is recited by both priests. The Râspî then pours water over his hand, takes the Homa-juice cup in his hand, and goes to the fire, into which he throws some sandal-wood and incense. He then returns to the Zota and says *yô nô âêvô* (Yas. xi. 9, to) *yaêthma*, handing the Homa-juice cup over to the Zota, who recites *pairi-tê* (Yas. xi. 10, 11, to) *vahishtem astî*, and then drinks the Homa juice, continuing to recite alone as far as *ravascha* (compare Yas. viii. 8), whenceforward both priests recite to the end of Yas. xi. 18.

The recitation is then continued by the Zota alone. From

y. a. v. (four times recited) in Yas. xiii. 7; to the end of *yēñhē hdtām* (ver. 8) he sprinkles the Barsom with some of the milk (*gāush jūya*). At the words *sasticha vañtācha* (Yas. xv. 1) he pours half the milk into the cup which he emptied when drinking the Homa juice. And at the words *Ahurem mazdām* (Yas. xvi. 1) he puts the mortar into the large water-vessel standing to his right.

Both priests recite Yas. xviii. 2, 3 twice, and each time the Zota sprinkles the Barsom with the milk. He then continues the recitation alone, and at the words *ahunem vairīm yaz.* (Yas. xviii. 9) he stretches out his legs (hitherto crossed), lays the right toes upon the left, and sprinkles the Barsom with the milk. While reciting Yas. xxii. 1-3, and 20-27, he again sprinkles the Barsom with the milk.

When the Zota commences Yas. xxiv. he takes the mortar out of the large water-vessel, sets it again upon the *takht* upside down, and at the beginning of Yas. xxv. he knocks it thrice upon the *takht* and turns it right side upwards. At the words *imem haomem* (Yas. xxv. 1) he puts a small piece of the Homa twig into the mortar, and proceeds exactly in the same manner as in the Paragnah ceremony (see p. 400, lines 17-29), except that while reciting the clause containing the words *gām jūyām* (which is omitted in the Paragnah) he pours a little of the milk into the mortar. When he recites Yas. xxvi. 7, he takes the strainer out of the large water-vessel and places it upon the Homa-juice cup on the *takht*. Just before Yas. xxvii. comes *athā ratush ashādchid hachā frā ashava vidhvāo mraotā* (see Yas. vii. 28), when the Zota takes the pestle into his hand, and proceeds with the pounding of the Homa and the recitation of Yas. xxvii. exactly in the same manner as in the Paragnah ceremony (see pp. 400, 401).

The recitation of the Gāthas is now commenced. The first verse *ahyā yāsā, &c.* (Yas. xxviii. 1, Sp.), is recited twice by both priests while the Zota sprinkles the Barsom with the milk. And at the end of each Hā of the Ahunavaiti Gātha (Yas. xxviii.—xxxiv.) the same verso (*ahyā yāsā, &c.*) is again twice recited while the Zota sprinkles the Barsom with the milk. When Yas. xxxi. 5 and 22 are recited the Zota pounds the Homa, also at the words *lūmyāo haptaithē* (Yas. xxxii. 3) and

*yē īsh pād* (Yas. xxxii. 13), and at the words *nazdishtām drujem* (Yas. xxxiii. 4) and *a mā* (Yas. xxxiii. 7); this pounding is of two kinds, the first time in each Hâ the pestle strikes upon the bottom of the mortar, but the second time it strikes against the sides so as to produce a ringing sound. When Yas. xxxiii. 10 is recited, the contents of the mortar are poured into the strainer, and the liquid runs through it into the Homa-juice cup below. The mortar is then set down, upside down, and the cup with the Homa juice (*parāhōm*) is placed upon it.

In the other four Gâthas the first verse of each Gâtha is recited twice, and again repeated twice at the end of each Hâ the Gâtha contains. And each time these first verses are recited, the Zota sprinkles the Barsom with the milk, as in the first Gâtha.

When Yas. lix. 31 is recited by the Zota, he pours some Zor and milk (*gāush jēvya*) into the milk saucer standing near the two Mâh-rû. After the words *stavas ashâ*, &c. (Yas. lxi. 5), he takes the Barsom from the two Mâh-rû, and, standing up and looking at the fire, he recites Yas. lxii. (the *âtash nyâyish*). At the word *yaoshdâtām* (Yas. lxii. 10) he sits down again; and at the beginning of each of the three *a. v.* which follow, he pours a little more Zor into the milk saucer. While reciting Yas. lxiii. 1, he sprinkles the Barsom with Zor. After the word *avanhê* (Yas. lxiv. 3 = l. 7) he lays down the Barsom, and after the words *vasnâ frashôtemem* (Yas. lxiv. 7) he turns the mortar right side upwards.

At the beginning of Yas. lxv. the Zota pours some Zor into the mortar, at the word *perethû-frâkām* he pours in the Homa juice, and at the word *baêshazyām* he pours in some of the milk. He then stands up, turns towards the large water-vessel, and recites the remainder of Yas. lxv. 1-15 (the *âbân nyâyish*). At the words *yênhê mê ashâd* (ver. 16) he sits down again, and sprinkles the Barsom with Zor, and continues to do so while reciting Yas. lxvi. and lxvii.

The Zota then takes the Zor cup in his hand and waves it around the mortar during the recitation of Yas. lxviii. 1-19. While reciting ver. 20, he mixes the water in both Zor cups. The words *vanukhêm idhâd* (ver. 21, to) *apaschâ vâo* are recited thrice, and each time he says *apaschâ vâo* he pours some Zor into the mortar. At the word *jaidhimnâo* he pours the whole of the

milk (*gāush jirya*) into the mortar. At the words *nemō Ahurdi mazdāi* (ver. 22) he stands up and turns towards the east; and the three phrases, *rohū ukhshyā* (ver. 23, to) *ushid tanūm, imd raochdo barezishtem barezemanām*, and *yahmi* (to) *jasō*, are all recited thrice. At the words *nemō rē gāthdo* (ver. 24) the Zota sits down again and sprinkles the Barsom with Zor.

The recitation is then continued to Yas. lxxi. 25, where, at the words *garē addish*, the Zota takes the Barsom in his hand and touches the *takht* twice with each end of it. At the words *yē hūdō yōi heiti* (Yas. lxxii.) he gives the Barsom to the Rāspi, recites two *y. a. v.*, *yasnemcha*, &c., and so gives up the Bāj. The Rāspi lays the Barsom on the two Māh-rū, and both priests go out of the Arvis-gāh. They perform the *hamāzōr*,<sup>1</sup> and both give up the Bāj again by reciting *yasnemcha vahmemcha* (to) *āfrīndmi*. They both perform the Kusti ceremony, and the Ijashno is ended.

The Zota goes with the Rāspi to a well and pours the Homa juice and milk out of the mortar into the well. When he does this he recites one *y. a. v.* and one *a. v.*

### 3.—The Darūn Ceremony.

Any priest who wishes to perform this ceremony must either undergo the nine nights' purification of the Barashnōm ceremony, or must still retain some of its purifying influence.

The small flat cakes, called Darūn (*draona*) and Frasast (see p. 396) are the chief materials for the ceremony, and are arranged as shown on p. 408.

The two Darūns are placed by the priest upon the left side of the low table before him, the nearer one having a small piece of butter (*gāush huīhdo*) upon it. The two Frasasts are placed upon the right-hand side of the table, the further one having a pomegranate twig (*urvarām*) upon it, and between this and the further Darūn is placed an egg.

The formulas used in consecrating the Darūns are to be found in the Darūn-yashtan. First, a *dībāja* is recited in Pāzand: *humata hūkhata hvarshata*, &c.; then comes *baresmana paiti-bareta*

<sup>1</sup> This is a formula for solemn *bādi* (the greeted answers): *Dēr-zivā* greetings at festivals, &c., as follows: *shād bād!* (both say): *Hamā zōr* the greeter (says): *Yazdān panāh hamā ashō bād.*

## SOUTH.

Fire  
in a vase  
on a stone.

Sandal-wood  
and incense.

Darûn.

Egg.

Frasast  
with  
*urvarâm*.

Darûn  
with  
butter.

Frasast

Water  
vessel.

Priest sitting  
with Barsom.

(Yas. iii. 1—viii. 4). Variations are introduced according to the particular object of the ceremony; and the name of him in whose honour the ceremony is performed must be mentioned after the *khshnûmainê*, whether he be an angel or a deceased person. After the consecration, pieces are broken off the Darûns by the officiating priest, and eaten by himself and those present, beginning with the priests.

#### 4.—The Afrîngân Ceremony.

At all the great festivals, and on solemn occasions, the Darûn ceremony is followed by the Afrîngân, but on other occasions the Afrîngân can be celebrated alone. Like the Darûn ceremony, it is performed in honour of some angel or deceased person.

A tray containing wine and fruits is placed before the fire, and flowers are laid to the left of the tray. The ceremony begins with a *dîbâja* spoken by the Zota: *pa-nâm-i Izad-i bakhshâyandah*, &c., followed by *y. a. v.* several times repeated; if the ceremony be in honour of Hormazd,<sup>1</sup> the *y. a. v.* must be recited ten times; if in honour of Srosh, five times; and on other occasions in proportion. Then follow *a. v.* thrice,

<sup>1</sup> In which case the Afrîngân is recited by both the Zota and Râspî.

and the actual Afringân (see Westergaard's Zend-Avesta, pp. 318-324). And the Zota concludes the consecration with the Afrin: *hamazôr ham ashô bēd*, &c. Afterwards the fruit is eaten and the wine drunk in the same manner as the Darûn is eaten.

When a person eats or drinks the consecrated objects, he recites Yas. xxxvii. 1, followed by *a. v.* thrice. After all is eaten and drunk there are recited *a. v.* four times, *y. a. v.* twice, *a. v.* once, and then *ahmâi raēshcha* (Yas. lxviii. 11).



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